The Churchman

REV. HENRY N. HUDSON, EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XXII, NO. 44.—WHOLE NUMBER 1136.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, JANUARY 1, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
ST LUKE'S CHURCH, 8 " " 5 "
CHURCH OF THE ANNUNCIATION, 9
CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M. 6 P. M.
ST LUKE'S CHURCH, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for January.

1 The Circumcision of our Lord Jesus Christ.
2 Second Sunday after Christmas. [The Collect, Epistle, and Gospel, for the Circumcision are to be used.]
6 THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

FEBRUARY.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.
6 Quinquagesima Sunday: next Sunday before Lent.
9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]
13 First Sunday in Lent.
16 ⎫
18 ⎬ Ember Days.
19 ⎭
20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Wainwright, D.D., D.C.L., Right Rev. Jonathan M., 10 Hubert street.
Whitehouse, D.D., Rt. Rev. Henry J., 54 West Eleventh-st.
Authon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 45 East 24th st.
Bedell, Rev. George, 29 Amity street.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., 177 10th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 12th street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. James W., 56 East Sixteenth-street.
Cooke, Rev. Samuel, 60 Eleventh st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Duncan, Rev. Henry E., 74 West 23rd st.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fitch, Rev. Augustus, 278 Tenth-street.
Frost, Rev. Wm. J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 3rd street.
Gardiner, Rev. Charles H., 64 West 32d street.
Geer, Rev. G. J., 229 West 27th-st., near 9th-avenue.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry N., 9 Spruce street.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Johnson, D.D., Rev. Samuel R., Gen. Theol. Seminary.
Jones, Rev. Charles, 8 St. George's Place, 13th-st. near 2d-av.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, B.D., Rev. Milo, 193 West Twentieth street.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 20 John street.
Millett, Rev. James, 303 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Paddock, Rev. Benjamin H., 77 2d-avenue.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D.D., Rev. Jesse A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich-avenue.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 58 East 16th st.
Vermilye, Rev. Isaac D., Kensico, Westchester county, N.Y.
Verren, Rev. Antoine, 99 Franklin st.
Walton, D D., Rev. William, 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. Christopher B., 63 East 26th-st. near 4th-ave.

BROOKLYN.

Chase, Rev. Moses B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 4th-avenue near 19th-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearland Johnson st.
Labagh, Rev. Isaac P., post-office, Brooklyn.
Lamson, Rev. Wm O., 171 Sackett-street.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Remington, Rev. E. F., Verandah Place, 3d from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Schroeder, D. D., Rev. John F., ⎫ 73 Henry street.
Schroeder, Rev. John F., Jun., ⎭
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Walker, Rev. William F., cor. Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Grigg, Rev. John.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. Henry F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. Benj. F., 4 Lewis Place, Second-st. bet'n South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.

It is respectfully requested that information be given at this office of changes proper to be made in the list of clergy, that each monthly publication may be as accurate as possible.

MAN'S NATURAL UNDERSTANDING.

Man's natural understanding is so darkened that he can see nothing of God in God, nothing of holiness in holiness, nothing of good in good, nothing of evil in evil, nor anything of sinfulness in sin. Nay, it is so darkened that he fancies himself to see good in evil, and evil in good, happiness in sin, and misery in holiness.—*Bp. Beveridge.*

Poetry.

For the Churchman.

And Isaac went out into the field to pray at the eventide.—Gen. 24, 63.

And ye shall kill it (the lamb) in the even.—Exod. 12, 6.

For a *continual* burnt offering.—Numb. 28, 2.

Evening and morning and noonday will I pray, and cry aloud, and He shall hear my voice.—Psa. 55, 17.

Let the lifting up of my hands be an evening sacrifice.—Psa. 141, 2.

When even was come He sat down with the twelve.—St Matt. 26, 20.

Watch ye therefore for ye know not when the master of the house cometh—at even, or at midnight, or at the cock-crowing, or in the morning.—Mark 13, 35.

Let your devout prayers be made also in the evening, with thanksgiving unto God.—Apostol. Constit.

Even-song.

Lord, at this evening hour
To Thee we pray,
Brought by Thy hand to see
The closing day.

Lord, in our weariness
We seek Thy rest!
Reposing still in Thee
Is, to be blessed.

Our even-song we lift!
We pray Thee keep
Our souls and bodies pure,
While safe we sleep.

Take us beneath Thy wing!
Watch o'er our slumbers!
Give us the guard and song
Of angel-numbers.

Unseal the world of light!
Its radiance pour
On our dark spirits Lord,
Forevermore.

Wean us from things below
To joys above,
Till we are rapt in Thee,
And live Thy love.

Lord, at this peaceful hour
Thy feast was made
And we with all the world
To taste were bade.

So feed us till we sleep
"Bone of Thy bone,"
Prepare us Lord to stand
Before Thy throne.

Thou speedily wilt come!
We "watch" for Thee,
Till o'er the guilty earth
Thy sign we see.

As once Thy sacred form
In death was laid,
Repose *each night* with us;
And in that "shade"

Where, with Thy "staff" within
We shall not fear.
Lord of th' insatiate grave
In death be near!

Along the vale of Time
Lie shadows, deep;
The night of sin steals on,
The world's black sleep!

Let not Thy servants, Lord,
Weighed down with slumbers,
E'er seek that dark repose
Which bad men cumbers.

Fill full our souls with light,
That we may wait,
To hear Thy silent step
Before the gate.

To Thee great Father, Son
And Spirit Blest,
All honor, glory, praise,
Be still addressed,

Each night and morn; till Time
Shall be with Thee
Fulfilled with endless love,
Eternity!

Milford, Dec. 24, 1852.

Selected Matter

THE ANGEL'S BRIDGE.

Whene'er a rainbow slept along the sky,
The thoughtful child expected Angel bands
Would glide along its gorgeous path of light,
With half-furled wings and meekly folded hands.

For he had dreamed the rainbow was a bridge,
On which came bright ones from the far off shore—
A strange and pleasant dream—but he believed—
And his young heart with love's sweet faith ran o'er.

How full of dreamy hopefulness his face,
How many tender welcomes filled his eyes,
When for celestial visitants he watched,
In mute and holy converse with the skies.

The saintly child grew wan and weak:
And as he lay upon the bed of pain,
One day of storm, he only gently said,
"When will the 'Angel Bridge' reach down again?"

In musing trance while gazing on the clouds,
A flood of sunlight lit the humid air,
And springing forth as if from God's own arms,
A lustrous rainbow shone divinely there.

A tender smile played o'er the child's pale lips—
"Down the bright arch the white-robed Angels come,
O, see their shining pinions! their sweet eyes!"
He said—and 'mid their soft embraces, floated home.

PARTAKING OF CHRIST.

Christ having Adam's nature, as we have, but incorrupt, deriveth not nature but incorruption, and that immediately from His own Person, into all that belong unto Him. As, therefore, we are really partakers of the body of sin and death, received from Adam; so except we be truly partakers of Christ, and as really possessed of His Spirit, all we speak of eternal life is but a dream. That which quickeneth us is the Spirit of the Second Adam, and his flesh that wherewith he quickeneth.—*Hooker.*

COME TO CHRIST.

Go, become Christ's disciple: every one who wishes is permitted; every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. He hath said, "Him that cometh to Me, I will in no wise cast out." Him that cometh to Me in humility and patience, I will in no wise cast out. In no wise, in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, will I exclude from the light of My doctrine, from the benefits of My Atonement, from the glories of My kingdom.—*Bishop Horsley.*

DOCTRINE OF THE TRINITY.

He that goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, &c., may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man, who feels the power of the Father, and to whom the Son has become wisdom, and sanctification, and redemption, in whose heart the Spirit of God is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone understands the doctrine of the Trinity.—*Jeremy Taylor.*

The Bishop of Sydney.

In our last paper we gave an account of the arrival of the venerable Metropolitan of the Australasian Dioceses—the Rt. Rev. Dr. Broughton—in England, and of his truly apostolic conduct during his voyage in the *La Plata*, amid the scenes of disease and death which then occurred. The object of his visit to England is stated in the following Address, delivered by the Bishop at Sydney just prior to his embarkation, contained in the Sydney *Morning Herald* of Aug. 16. After Divine Service in the Cathedral, and the administration of the Holy Communion, the congregation adjourned to St. Andrew's School Room, where the Archdeacon of Cumberland addressed the Bishop, on behalf of the Clergy, in response to which the Bishop read the following farewell address:

My dear Venerable and Reverend Brethren—I thank you from the depth of my heart for the affectionate and brotherly address which you have now presented to me. It is indeed a good and joyful thing for brethren to dwell together in unity. As we have lived so long under the influence of that feeling, I trust that in now separating for a time we shall not depart from it. As I have been at all times sensible of the importance of your services in the Church, and now desire emphatically to recognize it, so I trust you are assured I have had no object in view in all that I have attempted or accomplished, but to co-operate with you, and to direct you in your endeavors to teach the people of the Lord the way of truth, and to lead them in a plain path. In acknowledgement of your devout supplication for the mercy of God to watch over and protect me on the arduous voyage upon which I am now about to enter, suffer me to assure you of my earnest prayer, that the blessing of the same God may rest upon you in your lives, in your ministry, in your families, and in every undertaking by which you are attempting, with sincerity, and in a true spirit of faith, to promote the glory of God and to set forward the salvation of man.

And now, having discharged imperfectly the debt of thankfulness which the clergy, by the unanimity of their proceedings, have entailed upon me, I desire my brethren of the laity, from whom I have experienced so many acts of personal kindness, and proofs of strenuous and disinterested earnestness to serve the cause of the Church, to address to you no less than to those who are set to watch for your souls the few observations which I have now to offer: conceiving that to the clergy their import cannot be greater than to you, who constitute with them the body of Christ's holy catholic and apostolic Church.

The progress of events, if watchfully observed in a spirit of self-surrender to the divine will, and under a conviction that all things are subject to its direction, affords the safest and surest guidance to those who are set for the work of the ministry in the Church. In forming a decision as to my own future proceedings, I have looked to that guidance, and entertain a humble persuasion that it bids me direct my course once more to the shores of England. I go, let me trust, for your benefit; to consult the judgment of the Church upon many important questions, and to abide by its decision. You will not require me to tell you that it is, personally, an involuntary exertion. My years are no longer such as to render a voyage of this extent and duration an easy task. To this country I am attached by long connection, by the strongest sense of duty, and by all domestic ties and remembrances. To England, on the contrary, absence has rendered me comparatively a stranger, without an object to accomplish there excepting that which I have spoken of as impelling me to this undertaking; namely, your welfare. Let me earnestly solicit the benefit of your prayers and intercession for my preservation; and still more for my success in the important work which is now to be entered upon in faith. My trust is, that God will make me His instrument in assisting to establish and strengthen the Church, "whereof I am made a minister according to the dispensation of God which is given to me for you."

Upon this point my mind is filled with confidence, derived from past experience of the divine blessing vouchsafed to a similar undertaking. Eighteen years ago, when I embarked for England, there was established here one archdeaconry; within which there were, in this colony, twelve clergymen licensed to minister.—Eight churches then existed, and no more. The limits of that one archdeaconry contain, at this time, the province of a metropolitan bishop, having jurisdiction over five suffragan sees: and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed—and which I have now once more in contemplation; the same mercy, in both instances, let us hope, guiding my judgment. The bishoprics of New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, have since sprung forth from the smallest of seeds, which was sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1834-35, to the piety of the churchmen of England, on behalf of their brethren in Australia. And to confine my notice to those additional churches which have been erected since 1836 within the principal portions of this diocese, let me explain to you that no more than one church (St. John's at Canberry, built by the late Robert Campbell, Esq., aided only by the Colonial Government), out of the entire number, has been or could have been erected, but for those large donations which have been entrusted to me for distribution towards these pious uses, by men of earnest zeal for the propagation of the Gospel with whom my former visit to England enabled me to form association.

While I pray that it may be Thy pleasure, O God, to direct my steps to the attainment of as important results in the present instance, I must press upon your observation that it is not the material so much as the moral constitution of the Church which now forms the subject of anxiety. My design was to solicit in the proper quarter the removal of those restrictions by which our Church is at present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed: that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament, prior to any application on our part, has been directed to the introduction of the same measures on behalf not of this diocese only, but on behalf of a very considerable portion of the Colonial Churches. By a bill introduced by the member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure at present extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most advantageous constitution for the Universal Church, are assuredly tokens and signals that this movement forms part of a providential arrangement of God under which He will provide that as her days are so shall the strength of His Church be. It is not in my power at present, from want of sufficient information upon the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it, I read it in hope, and under a persuasion that its provisions will be carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries; and, it may be, even to the end of the world. Had I been in a position to recommend a course of proceeding, my advice I acknowledge would have been, that previously to the initiation of any Parliamentary proceeding, Her Majesty should have been advised to issue a commission to inquire into and report upon the state of the entire Colonial Church: a subject, I have reason to think, imperfectly understood in England. This Report, after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of churchmen in each Colonial diocese; that they might have opportunity of examining into the proposed Constitution, and of expressing to the Queen their satisfaction with, or disproval of, any particular portion of it. After this, considerations having been bestowed afresh upon any points against which objections had been raised, and the Report of the Commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been finally authorized by Her Majesty as Chief Governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent.

The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance, are three: First, that all approach towards an Erastian character be scrupulously avoided; that is, that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both clergy and laity) shall have had a previous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ: Secondly, that all the fundamental rules of the Church of England, whether as to doctrine, or as to its rule of discipline, be duly maintained; and, Thirdly, that one uniform system be established throughout *all* the Colonial Churches (uniform, I mean, as to all vital and essential observances), whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. This, I entertain a strong hope, is part of the high destiny reserved for the Church of England by the extension of her colonial empire. It may be that the motives which often impelled the agents and instruments in that extension were worldly or sordid. In many cases, we know they were so; but all our fears may be composed by the remembrance that however the nations may rage together, in pursuit of objects of their own, the Lord is the Great King over all the earth. The fierceness of man shall turn in His praise, and the fierceness of them shall He restrain, and make them all work together for the establishment of His own glory and the redemption of His chosen people. And now, brethren, as numbered among those who have been called to bear a part in forwarding the development of the kingdom of heaven upon every inhabited shore of the world, in this moment of separation from you whose welfare has been the constant object of my anxiety, my earnest exhortation to you is, that you be at peace among yourselves, and let the fruit of the Spirit be shown among you in the love and joy, the goodness, the gentleness, the meekness, temperance, and faith, whereby as many of you as are called to the ministry may make full proof of it, and as many as are to seek knowledge from your lips, so study to adorn the doctrine of God in all things, that all who behold you may report that God is in you of a truth. For myself, I desire with much earnestness two things; first, the benefit of your continual intercession for me before the throne of grace, that I may be preserved from bodily perils, and, much more, sustained in the spirit of a sound mind for the discharge of the arduous and solemn embassy to which the Lord has appointed me; and secondly, that if in the discharge, during so many years, of the duties of my office, I have ever, through misuse of the discretion which is attached to it, given cause of offence to any, they will forgive the wrong at my present earnest solicitation, and on my humble confession of it. It has never been an intentional wrong, you may be assured. But I am so deeply penetrated with a sense of the infirmities of mind and character which are inherent even in those who most earnestly endeavor to do the best, that I can never be free from the apprehension of having given proof in my own conduct of the infirmity I am speaking of. Forgive me this wrong, I pray you, as I do most freely and from my heart forgive if any have offended me. We have partaken together, it may possibly be for the last time upon earth, of that blessed communion which is not only an outward symbol, but ought verily and indeed to fill us with the substance of that peace which Christ left as his last bequest to his followers; and in the fellowship of which we are made one with Him. Thus let us separate, remembering the precept, Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you forever. Amen.

The address was listened to with the greatest attention by the assemblage present, and many were moved to tears, particularly at those passages in which his Lordship alluded to the ties of affection and remembrance which bind him to this southern land, and those wherein he begged to be forgiven for any offence which he might unconsciously have given to any of his brethren in the course of discharging the onerous and responsible duties of his office.

Mr. Charles Campbell said that he had been requested by many of those present to assure his Lordship that, had more time been allowed, he would have received an address from the laity, expressive of their affectionate and respectful sympathy, and of their earnest prayer that he might be providentially preserved, both in body and mind, during his long and probably eventful journey.

The Bishop then again wished his flock farewell, expressing his hope that every blessing would attend them until his return; and having shaken hands with his friends, his Lordship left the room, followed by the best and most earnest wishes of every one present for his safety and success.

We once more take advantage of the absence of the Editor (the Rev Mr Hudson) from the city, and give space to the following complimentary notice of him, taken from the January number of the *Evergreen* of this city:

THE CHURCHMAN.—This long-standing paper of our Diocese has recently passed into new hands. Its ownership has been purchased by Mr. John Hecker, a liberal and devoted lay-member of the Church. The editorial department is filled by the Rev Henry N. Hudson, M.A., a gentleman whose well-earned reputation for learning and talents, and for the graceful and powerful exercise of his pen, especially in interesting and profitable moral discussion and delineation, added to the soundness of his theological and ecclesiastical views, encourages the confidence that he will prove worthy of a chair which has been filled with so much credit and usefulness, and of a paper which has enjoyed so large a share of the respect and confidence of the Church. We venture to hope that this new sphere of duty and usefulness, will not entirely deprive us of the favor he had allowed us to anticipate, of his being an occasional contributor to the *Evergreen.*

And here we will add a complimentary remark from a staunch friend of the Church in Andover, Mass., written in the postscript of his letter to a friend in this city:

"Tell Mr Hudson that his leaders in the *Churchman* give universal satisfaction in this region."

A SERMON preached by Rev. George Hole, Rector of Chulmleigh, and Prebendary, on Wednesday, the 25th of June, 1851, in the Cathedral Church of Exeter, at the opening of the Diocesan Synod.

> "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."—2 *Tim.* i. 13, 14.

With these words did the blessed Apostle, when ready to be offered, and on the point of his departure out of this world, instruct and exhort his "true"[a] his "dearly-beloved son."[b] The parting sayings of all men are weighty; the counsels of Fathers, Pastors, Rulers, and Guides of Nations—who does not acknowledge the force which these acquire from the solemnities of a dying hour?

But if this be true of ordinary men, it must be true in an eminent degree of an Apostle of the Lord Jesus Christ; and, if to all his writings, inspired equally by the Holy Spirit of Truth, we gladly turn at all times, for "doctrine, for reproof, for correction, for instruction in righteousness,"[c] it is natural, surely, to refer with a deeper than ordinary interest, in a period of the Church's trials, to the last Epistle of St. Paul; penned by him when his race was well-nigh run, and the goal was almost in sight, and the crown of the Conqueror was all but placed upon his brow by the hand of his Lord and Judge.

At such a moment, what was the view presented to his mind, as he looked upon the Church's present and future militant state on earth? What were the counsels which this "master" in Christ's new Israel would leave to his scholar, "from whose head he was shortly to be taken?"[d] What charge would St. Paul give to a Bishop of the Church of Christ, for his own salvation, and the salvation of those committed to his care? for the guidance of the Church through surrounding dangers—for the preservation of the good deposit of the Faith entrusted to his keeping, until the coming of the Lord?

Bear with me, Brethren, if I ask you to consider these questions, in order that the inquiry may lead us onward to the calm discussion of one main end and purpose of our assembling in this House of God to-day, and of the means by which our coming together here may, through the grace and mercy of our Lord Jesus Christ, (present, as we trust, with us who are gathered now in His name,) promote the honor and glory of the Lord, the preservation of his pure and undefiled faith—and "if it be possible"[e]—all things are possible with him![g] may bring peace—peace built upon the only sure foundation of truth—peace unto "His Israel!"[h] Amen.

What, then, was the prospect which the Apostle, when he was himself nearing the haven of his own rest, beheld in the Church of Christ? It was such as the other Apostles of the Lord once saw on the Sea of Galilee, when—perhaps to give them a foretaste of their future trials, and to train them to confidence and sure trust in Him—our Saviour left them alone, as it seemed, toiling at their oars, against wind and waves, throughout three long watches of the night in imminent jeopardy![i] Such gloom must have seemed to overcast the Church's sky—through such waves and storms must the vessel have appeared to St. Paul destined to take her course, when his portion of the toil was nearly done. For he had seen, in one Church, planted by his own hand, factions and schisms rending the Body of Christ; leaders set up, and followed, instead of *Him* who died for them, in Whose name they had been baptized; "debates" (the fruit of factions always) "and strifes, backbitings and whisperings, swellings and tumults," and deadly heresy, even to the denial of the Foundation—the Resurrection of the Dead.[k] In another place, those, whose attachment to the Apostle himself, and to the truth which they once held in its purity, had been such, that, in his own strong phrase, they would have "plucked out their eyes and given them to him," had been "fascinated" by some baleful influence, turned away from the truth of Christ's pure Gospel unto another—which was not another Gospel, but a corruption of it—deserving the anathema of the Apostle.[l] From Christ, the Fountain of Pardon, and Peace, and Life, they were gone back, in their folly and delusion, to the shadows and forms of the extinct law, "weak and beggarly elements"—such they were become—a childish, and when opposed to Christ's Gospel, a superstitious and anti-Christian, system.[m] It was a bondage that their fathers could not bear, yet they had stooped, and taken the yoke upon their necks again.[n] This apostasy from the truth had St. Paul seen: with how great sorrow and anxiety he saw this, his Epistle to the Galatians is a sufficient testimony. And now was he writing to his beloved son Timothy from a Roman prison. Once he had been in the very jaws of 'the lion,' and plucked thence by the hand of the Lord.[o] Around him had been faint hearts and failing spirits; one, of whom he once had good hope, had forsaken him, seduced by the world's hopes and fears:[p] at the moment of trial—he had drank of his Lord's cup in this—'no man stood with him;' 'all forsook me,' saith he, save One, greater than all, who stood by, and strengthened and rescued him.[q]

Yet it was a respite only, for he knew that the time of his sacrifice was close at hand—ἐγὼ γὰρ ἤδη σπένδομαι, said he, 'The altar is ready, the sacrificial sword well-nigh drawn—mine will be the blood of the victim shortly to be poured out.'[r] Such prospects were before his eyes at that time. And for the future—it was revealed to him by the prophetic Spirit, that 'perilous times should come,' when the pure faith, 'once for all delivered to the Church,' should be in jeopardy; heresy, as a 'gangrene,' endeavoring to fasten upon it, and destroy its life, fables and shadows preferred before it. 'Men would become self-lovers, boasters, proud, headstrong, and high-minded, unwilling to submit to the Truth;' unable to endure sound *doctrine for the correction of error; but imbibing* readily the doctrines of 'seducing spirits,' which would abound, and wax worse and worse, 'deceiving and being deceived.'[s] And beyond all these clouds that were gathering in, the Apostle saw in the Spirit, the thick dark tempest of the final apostasy, lowering in the distant horizon of the Church; at first like the cloud seen by the prophet's servant on Carmel, not larger than a man's hand, then growing onwards, and casting its lurid shadows before through successive ages, till in the last days the mystery of iniquity should be completed, and the lawless one should be revealed in his full maturity and power of evil, to be 'consumed by the brightness of the presence of the Lord at His coming.'[t]

And how did he who beheld such a prospect teach his beloved son, and in him all Bishops and Pastors, nay, all members of Christ's holy Church, in their place and order, that they might be forewarned and forearmed against those perils? I pass by his spirit-stirring words, exhorting Timothy to courage and constancy, to be 'strong in the grace of Christ; to watch, to endure, to stand in his assigned post, as a good soldier of Jesus Christ.' I ask your attention, Brethren, to his one weighty charge given in my text. 'Hold fast (saith the Apostle) the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.' 'That good thing,' (that precious deposit,) 'which was committed unto thee, keep by the Holy Ghost which dwelleth in us.'

As if he had said—Be the perils which I have spoken of what they may—the perplexities of thy course, however great—let the attack upon the Faith come from what quarter soever—with whatsoever subtlety of error;—take the rule and pattern of the true faith, the form,[u] and original draught, and outline of sound doctrine which I taught thee at the beginning. This will be a light and guide to thee in dark and troublous times. Take this as a test of truth and error, and it will detect falsehood, and preserve thee in thine integrity. Hold this fast as a sacred trust[v]—a pledge deposited with thee, to be kept at all hazards, through all trials, as thou wilt answer it to Thy Lord who has left it with thee. Keep this trust, not by thy own might or wisdom, but 'by the Holy Ghost which dwelleth in us.'

I will not stay to refer you at length to the many places of St. Paul's own writings, where he speaks in a similar way of what must have been some definite rule of doctrine, such as this 'form of sound words,' in which he had instructed Timothy. You will readily recall to your recollection, the way in which he brings back the Church of Corinth fron their heresy respecting the resurrection—to the foundations of the faith which he had received and delivered to them ἐν πρώτοις[w]—and his recital there of the articles of 'the death, and burial, and resurrection of the Lord,' in the very terms of our Creed. You will recall his '*first principles of the oracles of God*.'[x] His '*principles of the doctrine of Christ*,' making up '*the foundation*' of which he speaks to the Hebrews, enumerating there certain articles of doctrine, an example of the ὑποτύπωσις of which our text speaks. You will remember in both his Epistles to Timothy,[y] the frequent mention of the special '*charge*'—the '*commandment*,'[z] given him—the '*mystery of the faith*'—the '*mystery of godliness*,' which he was to hold fast, not to depart from, lest he should make, as others had, 'shipwreck of the faith'—the doctrine, which St. Timothy having received from St. Paul, was to commit to trusty men, who should transmit the same to others in succession after him—the faith, which 'the Church of God, the pillar and ground of the Truth,' was ordained to uphold and keep as the firm barrier against the apostasy of the last times.[a]

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[a] 1 Tim. i. 2.
[b] 2 Tim. i. 2.
[c] 2 Tim. iii. 16.
[d] 2 Kings ii. 3.
[e] Rom. xii. 18.
[g] Matt. xiv. 26.
[h] Gal. vi. 16.
[i] Matt. xiv. 24, 25; Mark vi. 47, 48.
[k] 1 Cor. i. 10—18; 2 Cor. xii. 20; 1 Cor. xv.

[l] Gal. iv. 15, iii. 2; i. 6—9.
[m] Gal. iv. 3, 9, 10 iii.; 3; v. 1—4.
[n] Acts xv. 10; Gal. iv. 21—31; v. 1.
[o] 2 Tim. iv. 17.
[p] Col. iv. 14; Philem. 24; 2 Tim. iv. 10; i. 15.
[q] 2 Tim. iv. 16, 17; John xvi. 32; Matt. xxvi. 56.
[r] 2 Tim. iv. 6, 7.
[s] 2 Tim. iii. 1—4; Jude 3; 2 Tim. ii. 17; iv. 3, 4; 1 Tim. iv. 1: 2 Tim. iii. 13.
[t] 2 Thess. ii. 3--8.
[u] Ὑποτύπωσιν ὑγιαινόντων λόγων. See Bp. Taylor, Dissuasive from Popery, part ii. vol. x. p. 459. Heber's edit.

Καθάπερ ἐπὶ τῶν ζωγράφων, ἐνετυπώσαμέν, φησιν, εἰκόνα σοι τῆς ἀρετῆς, καὶ τῶν τῷ θεῷ δοκούντων ἁπάντων, ὥσπερ τινα κανόνα, καὶ ἀρχέτυπον, καὶ ὅρους καταβαλὼν εἰς τὴν σὴν ψυχήν· ταῦτα οὖν ἔχε· κἂν περὶ ΠΙΣΤΕΩΣ, *κἂν περὶ ἀγάπης κἂν περὶ σωφρονισμοῦ δέῃ τι βουλεύσασθαι, ἐκεῖθεν λάμβανε τὰ παραδείγματα· οὐ δεήσει σοι παρ' ἑτέρων εἰκόνα ζητεῖν, πάντων ἐκεῖ κατακειμένων.*

'As is the custom of painters,' such is the comment of S. Chrysostom upon the place, 'I have delineated for thee an image of virtue, and of all things pleasing to God, impressing this as it were a rule, and archetype, and outline upon thy soul. This then retain, and if thou requirest any counsel concerning faith, or love, or sobriety, from thence take thy pattern; thou wilt not need to seek a model from any other, having all things there laid up.' 'Follow the example,' saith Theodoret on this passage, 'of painters, and as they paint their pictures, paying the closest attention to the originals, so do thou retain as a kind of archetype, that doctrine concerning faith and love which thou hast received of me.' And in the same strain Theophylact. (See Suicer, in v. ὑποτύπωσις.)

[v] Παρακαταθήκην. "Quid est 'depositum?' id est, quod tibi creditum est, non quod a te inventum; quod accepisti, non quod excogitasti; rem non ingenii, sed doctrinæ; non usurpationis privatæ, sed publicæ traditionis; rem ad te perductam, non a te prolatam; in quâ non auctor debes esse, sed custos; non institutor sed sectator; non ducens, sed sequens. 'Depositum' inquit 'custodi,' Catholicæ Fidei talentum, inviolatum, illibatumque conserva." Vincent. Lirin. Commonit. c. xxii. Cited by Keble, Sermon on Primitive Tradition, p. 19, note; and by Dr. Pusey, in his Sermon on the Rule of Faith, (preached before the University on the Fifth Sunday after Epiphany;) who quotes the passage from the Oxford translation thus: "Keep that which is committed to thee, not that which is invented of thee; that which thou hast received, not that which thou hast devised; a thing not of wit, but of learning; not of private assumption, but of public tradition; a thing brought to thee, not brought forth of thee; wherein thou must not be an author, but a keeper; not a master, but a disciple; not a leader, but a follower. *Keep the deposit.* Preserve the talent of the Catholic faith safe and undiminished.' See Dr. Pusey's Sermon, p. 7.

You will recollect also St. John's[b] test and touchstone of Heresy, by which the spirits of error were to be detected, their denial of a specific article of the Faith,[c] 'that Jesus Christ was come in the Flesh;' and his warning voice to the Church, in his own days, when the Gnostic Antichrists first appeared—how much more needful a warning for the last days, when ὁ Ἀντιχριστὸς ἔρχεται! his warning, that the Church's safety lay in holding fast the rule of Faith at first taught by the apostles of the Lord, in keeping to the communion and fellowship established by them, in abiding in the doctrine which they had heard from the beginning.'[d]

And from all this you will concur, I think, in the conclusion, that even in the Apostolic Church there existed a 'Form of Doctrine'—a definite Rule of Faith, (differing in words, though the same in substance,) containing the first principles and foundations of the truth of the Gospel, which converts were taught, and the Churches held as the bond of unity and communion, which was a line of clear demarcation, ὅρος πίστεως,[e] as it was afterwards called, within[g] which was truth; beyond it error.

Could there be a doubt on this point, as respects the immediate age of the apostles, you, my Reverend Brethren, will recollect the clearness and certainty with which this truth appears in the early records of the Church's history: how the 'form of sound words', the '*Rule of Faith*,' and the one great principle of '*holding it fast*,' and preserving it pure and inviolate, as the *trust* and *deposit committed* 'to the Church' of Christ by her Lord and Head, meet us almost everywhere. You need not to be reminded of the various forms of the Church's Creed collected by the labors of our own Divines[h] from the first outlines, the ὑποτύπωσις in Irenæus, to the Nicene Confession, and the fuller recital of the ancient faith by the Fathers at Constantinople, in the form in which we recite it in the Communion service at this very day.[i]

You will remember with what distinctive titles these venerable charters and title-deeds of our inheritance were honored. The Κανὼν,[k]—the standard rule by which orthodoxy and heresy were judged and examined; in adherence to which a man was considered sound in the Catholic faith, and in departing from it he deserted the truth,[l] as it was known and acknowledged in all the Churches of Christendom. 'Regula Fidei, una omnino sola immobilis, et irreformabilis.' 'Regula quæ nullas apud nos habet quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt.' 'Nihil ultra scire, omnia scire est.' So speaks Tertullian.[m] This faith, according to Irenæus, the 'Church, though dispersed over all the world, unto the utmost borders of the earth, hath from the apostles and their disciples received: this, though she is spread far and wide, yet with all diligence she guards, as if she were but a dweller in a single house. These truths she equally embraceth, as if possessed but of one and the self-same heart and soul. These she proclaims with one harmonious consent, and teaches and delivers down as though she spoke but by one mouth. One and the same among the different dialects of the nations, even as the sun in all the world is one and the same. So this preaching of the truth shines everywhere, and enlightens all men who desire to come to the knowledge of the truth. He which among the guides of the Church is best able to speak uttereth no more than this, and less than this the most simple doth not utter, when they make profession of their faith; μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως οὔσης, οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν, ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον ἠλαττόνησε.'[o]

And this faith, this centre and source of light, more precious than the most precious jewel on earth, we have and hold in the Church of England at this day. We have it preserved and guarded by the form of sound words, in which it has been encased, and kept from the hand of the spoiler, from the days of the solemn Synods of Nicæa and Constantinople unto this very day.

And if this be so, shall not those words of the blessed apostle in our text 'ista tanquam cycnea divini hominis vox et oratio,'[p] his parting counsel, not to his beloved disciple only, but especially to us on whom the latter days are come—shall not St. Paul's saying sink down into our hearts, and as if addressed to each one severally here to-day, move us to fervent zeal in obeying the charge which they contain? ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, τὴν καλὴν παρακαταθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν 'Hold fast the form of sound words—guard—jealously guard the precious deposit entrusted to thee by the Holy Ghost which dwelleth in us.' 'By the gift of grace—grace bestowed on thee in the laying on of hands,[q] τὸ χάρισμα τοῦ θεοῦ ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν,' by that grace given thee for the work and office of a Bishop, of a Priest in the Church of God, guard the precious deposit which has been committed to thee.

We should take them, I said, as if they were spoken to each one severally present here this day. For to what purpose, Reverend Brethren, are we assembled here at this time? Is it not at the call of our Bishop, to[r] consider matters pertaining to our pastoral office and ministry—to the position of our Church in relation to the intrusion of the Romish hierarchy into this Diocese? Above, and before all, to declare our adherence to this Article of the Catholic Faith, 'I acknowledge one Baptism for the Remission of Sins'—our steadfast adherence to this 'form of sound words,' in its full bearing on the doctrine of Holy Baptism, and on the blessings conveyed in that Sacrament, to the infant children of the members of our Church?

The different portions of this Church in times of olds met, as history tells us, in Diocesan Synods. So also since the Reformation[t] have Dioceses met, as the existing records of their proceedings testify, a few probably out of many that the registers of different Sees might furnish.

So above all, did Archbishop Cranmer, and his associates, to whom was committed the weighty task of the Reformation of the Ecclesiastical laws of the Church of England, declare it to be their mind and judgment,[u] that Dioceses should meet in Synod, and there confer and deliberate, the Bishops with their Clergy, of such things as at the time required to be established or amended.[v] 'Etenim aptissima profecto'—such are the words of that code of laws so prepared and[w] almost made the law of the land—aptissima profecto medicina synodus est, ad castigandam negligentiam et tollendos errores.'

So little did the Archbishop, and the Divines, and Lawyers, who joined in that statement suppose, that from such assemblies, there should by any possibility arise in future times, what has been apprehended from our assembly here today; a 'disloyal questioning of the supremacy of the Crown, the separation of the Church from the State, fatal consequences to the well-being of the nation, the existence of the monarchy, and the maintenance of the principles of the Reformed Faith throughout the world.'[x]

Oh! let us hope that these fears, springing, as they no doubt do, from zeal, and earnest feeling, and jealousy for truth and peace, supposed to be in jeopardy, may be proved by the results of this assembly to be groundless. They will be surely groundless, if, as we have met together, according to the injunctions[y] of the Archbishop, and his Divines, and Canonists, with Solemn services in this House of God, so in obedience to the same high authority, we shall kneel presently at the Holy Table, and seek there the special presence of our Lord, and the light and guidance of His Holy Spirit, and then retire, and in orderly deliberation consider, 'Maxima cum gravitate, summaque pace, de his quæ maxime necessaria visa fuerint.'

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[w] 1 Cor. xv. 1—4.

[x] Heb. v. 12; vi. 1, 2.

[y] See Keble's Sermon, p. 16.

[z] 1 Tim. vi. 14, 20; i. 18; iii. 9; iii. 16; i. 19; iii. 15; iv. 1.

[a] 2 Tim. ii. 2; 1 Tim. iii. 15, 16, iv. 1.

[b] See Keeble's Sermon, pp. 22, 26, 27.

[c] 1 John iv. 1—3.

[d] 1 John ii. 18—28.

[e] Socrat. lib. v. c. 4, cited by Bingham, Antiq. Ch. Ch. book x. cap. iii. 2.

[g] "By the actual retention of which truth it is, that the Church is called 'the pillar and ground of truth' by St. Paul, and in relation to this St. Irenæus reckoned it to be all one, 'extra veritatem, id est, extra ecclesiam.'" Bp. Taylor, Dissuasive from Popery. Part ii. vol. x. p. 460. Heber's edit.

[h] Bingham Antiq. Ch. Ch. book x. cap. iv. Wall, Hist. of Inf. Bapt. part ii. cap. ix., sec. 10—13. Tertullian, Oxf. Tr. note P. p. 480. Bull, Judic. Eccl. Cath. c. iv. v. vi. with the notes of Grabe on these chapters.

[i] With the exception, of course, of the 'Filioque' of the Western Church.

[k] Bingham, book xvi. c. 1, and x. iii. 2.

[l] So the Council of Antioch said that Paulus Samosatensis was ἀποστὰς τοῦ κανόνος. Bingham, ubi supra.

[m] Tertull. de Vel. Virgin. c. 1 Id. de Præscript. Hæret, c. 14. See on the expression 'Regula Fidei,' sec. 13 of Tertull. de Pr. H. Oxf. Tr. Note C.

[n] Bull, Judic. Cath. Eccl. cap. iv. sec. v.

[o] Hooker, Ecc. P. iii. 1. 5. Bingham, x. iv. 1. Routh, Scrip. Eccl. Opuscula, vol. ii. 'The faith being one and the same, he that said most of it, could not enlarge it, nor he that said least, take anything from it.'—*Bingham.*

[p] Cicero.

[q] 2 Tim. i. 6. See the Ordinal of the Church.

[r] See the list of matters to be considered, &c. &c.

[s] See in the Ecclesiastic, and Theol. for Sept. 1850, p. 172. "Modus tenendi Synodos, in Anglia primævis temporibus,' from Spelman. Vol. ii. p. 1, &c.

[t] Eccles. Theol. Sept. 1850, p. 176. The two instances of Diocesan Synods given in this article on 'Convocation and Synods,' from Wilkins, are of Synods in the Diocese of St. Asaph, in 1563 and 1683. In the same number are also given the Canons of Bishop Bedell's Synod of Kilmore, held in 1638.

Bishop Hall, in his Modest Offer to the Assembly of Divines at Westminster in 1644, speaks of the use of Diocesan Synods in the determination of important questions, supposing some care and life were restored to this, and other parts of our Ecclesiastical Government.

[u] Reformatio Legum Ecclesiasticarum. Dr. Cardwell's new edit. 1850. Tit. De Eccl. et Min. cap. 19—23.

[v] Cap. 19.

[w] See Bishop of Exeter's Pastoral Letter, p. 5.

[x] A Clerical Protest against the Diocesan Synod, addressed to the Lord Bishop of Exeter by certain Presbyters of the Diocese. Resolutions of a meeting of Lay Members of the Church of England, resident in this Diocese, held at the Athenæum, Exeter, May 31. Sir John Kenaway in the chair.

[y] Reformatio Legum Eccl. cap. 21.

(To be continued.)

Communications.

For the Churchman.

Christ the Propitiation.

Holy and happy is the consolation which the Church speaks to her children when, in the Eucharistic service, they have humbly confessed their sins, and had pronounced over them the absolution of the Priest, and are preparing to lift up their hearts in the exalted strains in which Angels and Archangels, and all the company of heaven, laud and magnify the thrice holy Name of God. She then bids them hear "comfortable words," wherein "our Saviour Christ" is shown in the preciousness of His grace and mercy "unto all who truly turn to Him." The last of these words are those wherein the Beloved Disciple, whose memory the Church has just celebrated, bears witness to his Lord as "the Propitiation for our sins."

"*The Propitiation.*" Ἱλασμός. "Rather," says Parkhurst, the truly Christian lexicographer, "*a propitiatory Victim or Sacrifice for sin.*" Stupendous theme! Hard is it to say whether most of awe or of love should be excited by it: whether the shrinking of humility and the tears of penitence, or the high lauds of praise and the heart-liftings of thanksgiving, should rather prevail. The experience of the soul which has been renewed after the image of Christ, has truly felt its need of the propitiation, and truly found its cheering and changing virtue, can alone solve these questions, in that heartfelt appreciation of each, and enjoyment of all, of these affections, which Christ gives to His faithful people. May He now bless, as a means of that gift, meditation for a while on Christ the Propitiation!

The Prophets saw His day as such. Let Isaiah speak for "the goodly fellowship."

"Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him; and with His stripes we are healed. The Lord hath laid on Him the iniquity of us all. For the transgression of My people was He stricken. Thou shalt make His soul an offering for sin. By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. He bare the sin of many, and made intercession for the transgressors."

Hear the same from Christ's own blessed lips.

"The Son of man came to give His life a Ransom for many." "I lay down My life for the sheep." "Greater love than this hath no man: that a man lay down his life for his friends." "For their sakes"—that is, for them, in their stead—"I sanctify Myself"—that is, I devote Myself, I set Myself apart, as an expiatory Victim. "This is My Body which is given for you. This is My Blood of the New Testament which is shed for many for the remission of sins."

Very clearly did the Apostles bear the same testimony, as they were moved by the Holy Ghost.

"Who gave Himself for us." "Ye were redeemed by the precious blood of Christ." "Who gave Himself a Ransom for all." "Who gave Himself for our sins." "It pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself." "Being justified by His blood, we shall be saved from wrath through Him." "Being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation." "We joy in God, through our Lord Jesus Christ, by Whom we have now received the atonement."

That the sufferings and death of Christ were thus a propitiation for sin, is farther evident from a consideration relating to the sufferings themselves, of the deepest, most affecting, and most awful interest to the serious mind. I mean *the effect of those sufferings on Christ Himself.*

When we read the history of the noble army of martyrs and confessors for the truth of our holy religion, we are struck, not only with the resignation, composure, and firmness, but even the ecstacy, joy, and triumph, with which they endured tribulations, bore the trial of mockings and scourgings, suffered the extremity of torture, and yielded to the most cruel and lingering deaths. They rejoiced that they were counted worthy to suffer shame for their Master's name. When they contemplated bonds and afflictions awaiting them, they could exclaim, "None of these things move me; neither count I my life dear, so that I may finish my course with joy." Knowing that it was a good cause for which they suffered, they could cordially aver, "We glory in tribulations:" "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake:" "We labor and suffer reproach, because we trust in the living God."

Their constancy did not forsake them even to the last. We see them saluting with joy the horrid implements prepared for their execution, and undaunted and cheerful even in the agonies of death.

And in later times, when the glorious cause of the Reformation revived the spirit of ancient martyrdom, we see its undaunted victims, valiant for the truth, marching, with firm step and exulting heart, to the rack and to the stake; and there, with scarce a groan or sigh, yielding their lives to the cause of the Gospel and the Church.

But when we look at Jesus, Who possessed—if ever man possessed—the support, consolation, and encouragement, of a good cause, a pure conscience, and a holy life; we see sufferings which, to human appearance, were not greater than have been endured by others with composure, firmness, nay joy and triumph, extorting from Him the mournful exclamations, My soul is exceeding sorrowful, even unto death: Father, save Me from this hour: If it be possible, let this cup pass from Me: My God, my God, why hast Thou forsaken Me?

And why is this so? Why is Jesus thus overcome? Why could not He support the severity of trial and suffering with as much composure as His disciples have done? The cases hardly admit of a comparison. His sufferings were infinitely greater than theirs—greater than met the eye—greater than man's heart can conceive—greater than were designed by the utmost malignity of his persecutors. He was not merely suffering for the truth, He was not merely, as a man of stern integrity, and unyielding virtuous purpose, maintaining the testimony of a good conscience, come what trials may. He was not only bearing oppositions, and enduring hardships, and encountering fierce enmity, as the promulger and defender of a religion uncongenial with the feelings and habits of the community.

Such a view of his sufferings will not account for the awful and tremendous peculiarity which marked them. This finds its solution only in the great doctrine of His making atonement. The vengeful arm of Jehovah was upon Him. The Lord had laid on Him the iniquities of us all. He was suffering, the Just for the unjust. He was wounded for our sins, and bruised for our iniquities. The chastisement of our peace was upon Him. That righteous indignation of a holy, just, and jealous God, which His perfections require should be satisfied, and which would pursue a world of sinners to their merited eternal destruction, pressed with unspeakable weight upon Him. Standing between that God and His rebellious creatures, to receive the blow which would otherwise be aimed at them, no wonder that He was filled with horror, that the pains of hell got hold upon Him, and that He should be in such an exceeding agony of sorrow. No wonder that in the wotul extremity to which He was reduced in His gracious undertaking of exhausting His Father's penal claims upon all sinners who would believe and repent, His experience should reach even that depth of misery which wrung from Him the cry, My God, My God, why hast Thou forsaken Me? He was making, "by his one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

Of the reality of this stupendous fact, it would seem impossible that any should doubt, who give an enlightened and unprejudiced attention to the teachings of the Holy Bible. Its reasonableness is enforced by all we see and feel of the nature and character of man, and by all the views of God of which a sound understanding most approves. It furnishes the only rational ground of repose and hope and trust, when the conscience is pressed with the consideration of the mercy needed by man from his God, and the duties which he owes Him. It is the very heart of the Gospel scheme, and must furnish the all-pervading principle, and the ruling motive, of faith and piety and morality, if we would have them such as may be hoped to be solidly founded, and permanently and efficiently influential, in themselves; acceptable and well pleasing to God; and ground of reasonable hope of reward from Him.

B. T. O.

THE CHURCHMAN.

NEW YORK, JAN. 1, 1853.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman*, as letters, *not addressed to him as* Editor, will not be opened at the office.

A Few Thoughts for New-Year's.

It is customary to speak of the death of the old year, as if Time were subject to the same laws as its creatures; though we are not used to mark the year's departure with the ceremony of a funeral. And, sure enough, it may be not unfitly said that our years die one after another, as do our other friends. At all events, the close of a year is the time when the thoughts of the thoughtful may naturally revert and linger upon those who, to our senses, have fallen asleep during its course and passage; though, to speak of the matter as it stands in the eye of faith and of reason, perhaps we should rather say they have awaked out of the sleep whereof this that we call life is but a feverish busy dream.

Moreover, the going out of one year and the beginning of another is a point of time where hope and memory, prospect and retrospect, naturally meet together, blending and interchanging their several lines and colors. Now, if ever, do the reflections started by the season freight and surcharge the spirit with mingled sorrow and comfort: as we review the past the fading vision almost unavoidably saddens our thoughts, and from this sadness the mind naturally reacts into a most cheerful forecast of what is to come. And if, as may well be the case, upon this innocent brightness of forward-looking thoughts there should still linger a shadowy presence of afflictions and bereavements never to be forgotten, the result of the two can scarce be other than that tranquil resignation most favorable and inviting to those heavenly visitants that "approve the depth, and not the tumult, of the soul." Thus there is something of a plaintive elegiac tone in the very spirit and temper of the season; the freshness of hopeful thoughts and new-blown expectations being curiously intertwined with the pathetic sanctities and solemnities and tender regrets of the past; so that the proper effect of the whole is at once to soothe, to chasten, and subdue. The deeply-thoughtful resignation which springs from the marriage of Memory and Hope, and wherein the grief that is born of disappointment appears dressed in the beauty of promise; something between mirth and mourning, partaking of both, yet unpossessed by either, so that one knows not whether it may be more truly described as sorrow smiling with anticipated joy, or as joy weeping with remembered sorrow; the beams of heavenly comfort suffusing and lighting up the saddest considerations of earth, yet themselves taking the cast and color of the ground whereon they fall; such, truly, is the frame of spirit most befitting the time. And here how fitly may we apply to Religion what Wordsworth has said with such felicity of thought and language touching Nature:

"*Religion* never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold,
Is full of blessings."

But, if this be a season for pensive recollections, it is also one for holy resolutions; and, what is more, the former, by the subtle but strong logic of moral feeling, naturally prompt and lead on to the latter, on the principle, which holds good in more senses than one, that "what nature makes us mourn she bids us heal." For whatsoever of the past we cannot but remember with regret, what more natural effect than that this should put us for the future upon keeping our memory clear of all such uncomfortable occupants? Hence the great Poet of our time aptly represents memory as an artist whose faithful pencil pictures out, as they pass, and thus preserves, for our after contemplation, the moral features of our conduct; and he adds with surpassing felicity—

"O! that our lives, which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch!"

And in this connection we may easily discover an instance of fitness and harmony between the season and a part of the services appointed for it. We refer to the lesson taught by that event in our blessed Saviour's life, which the Church calls on us to commemorate on the first day of the year. For why are we now especially reminded of our Lord's circumcision, but that we may thence learn to begin the year with a true circumcision of heart, cutting off those evil and corrupt affections, which have sown our past to weeds and briers, with the edge and sharpness of holy resolutions? For our readers can hardly need to be told, that the intent and meaning of the rite in question was to symbolize and represent that death to the flesh, which is the beginning of true life. So that here we have another of those correspondences out of which are spun the arguments and persuasives of Christian duty: the season and the Church together bidding us put off those defilements and ignoble blandishments of sense, which, however sweet in the doing, turn to bitterness when done, and make our memory to be as a couch "stuffed with the thorny substance of the past for fixed annoyance"; bidding us put off all these, and take, instead, to those sanctities of ghostly wisdom, and noble austerities of a spiritual and divine life, which, how forbidding soever in the act, are full of the refreshments and deliciousness of peace in the remembrance. Well therefore may we say, in the ancient words of George Wither—

"The year anew we now begin,
And outward gifts received have we:
Renew us also, Lord, within,
And make us New-year's gifts for Thee:
Yea, let us with the passed year
Our old affections cast away;
That we new creatures may appear,
And to redeem the time assay."

On the first Sunday of the year just passing away, a sermon was preached in the Church of the Advent, Boston, the design of which was, in part, to commemorate the faithful of that parish, who had closed their earthly labors during the twelvemonth preceding. The following paragraphs are from the close of that sermon. We gladly avail ourselves of the author's permission to use them thus, as trusting that they will be acceptable to many of our readers, especially in Boston, where we are happy to know, and to let it be known, that we have a goodly and a growing number. Perhaps it will be, certainly it should be, remembered that a few weeks before the occasion referred to, the Rev Dr William Croswell, rector of that parish, had fallen at the very foot of the Altar, and in the midst of his Sunday ministrations. Before the light of that memorable day was fully gone, this loveliest of Christian gentlemen breathed his last; yet so smooth, serene, and gentle was the process of his death, his spirit glided out with such a calm and silent motion, that even the one to whom his life was most precious, though sitting by his side at the time, was not aware of his departing, till the goodly frame and architecture of his person was found to be untenanted. He went away from the services of the Church on earth, and from the eyes of his flock (death could not take him from their hearts), in the full-blown grace and strength of Christian manhood; by no means old in years, yet venerable with all the mellow adornings of God, which are most apt to attract and win the loving respect and confidence of reasonable and right-minded men. Those who knew him will at once recognize the main features of his nobly-proportioned character in the following verses of the "well-languaged Daniel," which fit him so well that one can scarce believe them to have been so truly descriptive of the person to whom they were originally applied:

"He was so nobly fram'd, so well composed,
As virtue never had a fairer seat,
Nor could be better lodg'd, nor more repos'd,
Than in that goodly frame; where all things sweet,
And all things quiet held a peaceful rest;
Where passion did no sudden tumults raise
That might disturb her. Nor was ever breast
Contain'd so much, and made so little noise;
That by his silent modesty is found,
The emptiest vessels make the greatest sound."

Probably we have detained the reader too long from the above-mentioned paragraphs.

"In conclusion, I need not stay long to remark how nearly our theme touches those who have been wont to meet and sit together in this humble yet blessed place. The year just past has told sad tales amongst you in exemplification of the text. Death has indeed been busy here, and precious are the spoils he has taken hence: the gentle, the lovely, and the good—those to whom your hearts clung, who were the joy of your eyes, and with whose virtues and graces the air of this place is yet fragrant and rich—have fallen away one after another, and are to you henceforth 'as water spilt on the ground, which cannot be gathered up again.' One has lost—nay, not lost, but parted from a daughter, another a sister, another a father, another a mother, and in some cases several of these partings have by an inscrutable Providence been strangely united. I know not how many have gone from among you; but more, I am sure, if reckoned according to their worth, than I should dare to name. May I not say that in this whole parish 'there was not a house where there was not one dead?' nay, that there are none of you whom death has not visited with a more-than-domestic affliction? I need not bid you remember, for so long as you come here you can never forget; nor can I well conceive how you can ever cease to come here so long as you remember. Yet I cannot forbear to remind you how

'True indeed it is,
That they whom death has hidden from our sight
Are worthiest of the mind's regard; with these
The future cannot contradict the past;
Mortality's last exercise and proof
Is undergone; the transit made that shows
The very soul, revealed as she departs.'

"And if we act upon this principle, as it is our privilege to do, we shall find in due time, that the wise and the good, the gentle and the pure, those whom we have learnt to love or revere, are never more truly ours, are never more effectively with us, than when we have only so much of them, and in such a way, as our hearts and memories may hold. For thus we shall be enabled to say, and to say truly—

'Thou takest not away, O Death!
Thou strikest—absence perisheth,
Indifference is no more;
The future brightens on our sight;
For on the past hath fallen a light,
That tempts us to adore.'

"And surely it may not well be otherwise than that our thoughts and affections should follow and settle there where so many of our friends and cherished ones have gone before; those whom we love thus carrying our loves along with them, as they depart, to that home where our fellowship may be secure. Is not this one of the ways whereby we are to lay up for ourselves treasures in heaven? And who does not feel a loosening of the cords that bind him to earth, as those to whom he is knit by ties that are indeed in this world, but not of it, are transferred one after another to the better world? For how can it be that our hearts should still centre and linger here, unsphered from the society and conjunction of those parts and portions of ourselves that have been gathered into the fields and mansions of the blest? God grant that the death of those who were so lately with us may be the means of making us so live in this world, that we be not scattered away from His presence and from their fellowship in the world to come!"

To the Editor of the Churchman:

Dear Sir, I desire to call your attention to the Address of Dr. Tyng, at the laying of the corner-stone of a Methodist House of Worship, and to enquire if the doctrine enunciated by him is the doctrine of the Church?

Yours, &c. A Churchman.

"Interesting Religious Ceremonies.—The corner-stone of the Hedding M. E. church, to be erected on the Northerly side of Seventeenth street, between First and Second avenues, was laid yesterday afternoon, by Bishop Janes, with appropriate ceremonies. The weather was fine, and there was a large attendance of hearers. Among the clergymen present, besides the Bishop, were the Rev. Drs. Bangs, and Kennaday, and the Rev. Messrs. Marks, Young, Martindale, and Howlands; with the Rev. Dr. Tyng, rector of St. George's (Prot. Ep.) church, and the Rev. Dr. Asa Smith, of the Presbyterian church. The exercises were commenced by the Rev. Mr. Martindale, who read the 80th Psalm, after which was sung the hymn commencing—

'Behold the sure foundation stone.'

"Prayer was then offered by the Rev. Mr. Young; and the Rev. Dr. Tyng delivered a very interesting and encouraging address. He spoke of the unity of the Christian church, and hoped that hundreds would be converted in the house of worship which was about to be erected. He knew of no difference among Christians in the same work, and considered that this enterprise, belonging to the Methodists, was as worthy of his encouragement as if it belonged to his own denomination."

The account of "Interesting Religious Ceremonies", from which an extract is given above, was sent us by our correspondent in the form of a slip from some newspaper not named. With the Reverend Rector therein mentioned we have nothing to do. He is responsible to his Bishop, and not to us. When, however, public ground is taken, whether by action, book, discourse, or discussion, which, in its consequences and influences, threatens danger to the evangelical system as held by the Church—by whomsoever such ground may be taken—*it* becomes a fair subject of comment; and we hold it to be both the right and duty of the Church-press, to do what it can, in the fear of God, and within the principles and rules of Christian charity, to apprize the Church of the danger, and endeavor to ward it off. On this principle, we have somewhat to say in reply to our correspondent.

"He knew no difference among Christians in the same work, and considered that this enterprise, belonging to the Methodists, was as worthy of encouragement as if it belonged to his own denomination."

We sincerely hope that the reporter was here at fault. As the sentiments embodied, however, are every now and then perceived to exist and to be acted upon by members of the Church, we think that the publicity thus given to them requires that they should be noticed. The principles involved, we take to be, first, that the Church may safely unite with, to aid and encourage, other denominations in any department of religious operation in which they may appear to be equally interested, without considering whether influence may not thus be given to a sectarian system embracing errors, and thus, through that system, to those errors. We say "*appear* to be equally interested"; for we verily believe that there is no such department of religious operation, which a sect, when working by itself, no matter by whom encouraged, or in an alliance with the Church, wherein that sect—in conjunction, perhaps, with others—has the preponderance, will not turn, in some way or other, to its own sectarian account, be it popish or protestant. A second principle which we think is involved in the aforesaid sentiments, is, that at least some of the sects around us are as worthy of encouragement as the Church.

We are conscientiously opposed to both these principles, and think we should not do our duty as a Church-editor, did we not, as occasion requires, endeavor to guard the Church against them. It is specially to be deplored that such principles should be put forth in the present day, when, within our borders, ignorance of the true principles and wholesome order of the Church, and indifference and opposition to them, and a propensity for tampering with popish or protestant error, are exciting hard thoughts of each other, keeping up perpetual bickerings and dissensions, and often leading to perversions from our communion.

This state of things has operated, in no small degree, in favor of Romanism. And this for two reasons: first, because it fosters the notion that it matters little what our religious forms, or what indeed our religious faith, provided the heart is right, or, in other words, provided we are sincere. In this state of *principle*, circumstances guide the *feelings*, and Rome gets her share of amiable people who think it would be very uncharitable to deem that system of religion bad which is embraced by so many whom they know to be pious and good, and active and useful christians. But the same effect, probably, more frequently follows the same cause, on a different principle. Not distinguishing Catholic from sectarian protestantism, many serious minds become strongly prejudiced against protestantism itself, because, seeing that it covers such a multitudinous variety of doctrines and communions, some of which, if any are right, must be egregiously wrong; they yet hear it extolled as if it were the gospel; and see it made the connecting principle and rule of unions, alliances, and societies, got up for religious purposes, and represented and boasted of as containing, in their *common* principles, the essentials of christianity; whereas those common principles are necessarily independent of doctrines and duties which Holy Scripture and ancient authors prove to have belonged to the gospel in its first and purest estate. Hence many, not regarding the essential distinction between the catholic reformation in England, and the uncatholic, or merely protestant, reformation on the continent of Europe, and beguiled by Rome's fair show, and loud and obtrusive pretence, of unity and conservatism, and desirous of resting in a religion having the homogeneousness and consistency which clearly marked the gospel in the days of its primitive integrity and purity, seek it in what they are falsely led to believe is catholicism. This, we apprehend, is the true source of most of the perversions to the Romish communion. And the same cause will continue to operate as long as there are in the Reformed Catholic Church, so much of indifference or opposition to its peculiar catholic features, and so much of sympathy with the hybrid shapes and forms, and doctrines, principles, and ways, of mere protestantism.

Another not unfrequent, and perhaps more direct, operation of this sympathy, causes perversions to what it is considered uncharitable not to own as *different protestant churches*, or *different branches of the protestant Church*, with little regard to their doctrines or forms, provided the pervert thinks them pious and useful, or finds spiritual comfort and satisfaction in their communion.

The circumstance of which our correspondent has sent us the above account, is precisely one of those things which, in the ways now referred to, have done, and are doing, great injury to the Church. It would be difficult to set any bounds to the operation of the principle, until, in the hands of equally good and sincere people, it encompasses the whole circle of what are called protestant churches. It is constantly leading to amalgamation with every variety of them: each having the benefit of the opinion among Church-people that it would be uncharitable to question its claim to truth and excellence; and each often finding a minister or member of the Church who deems some favorite enterprise connected with it "as worthy of his encouragement as if it belonged to his own denomination."

It would be entering altogether too wide a field to give the reasons why other denominations have not the claims on the christian's confidence and cooperation which the Church possesses. The readers of the *Churchman* have often seen—and, God being our Helper, will often see—these reasons produced and enforced in its pages. Much most valuable instruction regarding them may be found in two recent American publications, *The Church Identified*, by the Rev Dr William D. Wilson, and *A Presbyterian Clergyman Looking for the Church*, by the late Rev Flavel S. Mines.

We commend four closing remarks to the serious and prayerful consideration of the reader.

I. The Methodist Episcopal Church is episcopal only in name and form. It has, indeed, an *episcopal government*, that is, a government, and a pretty rigid one, with supreme officers called Bishops; but it has not *the episcopacy*, such as Holy Scripture and ancient authors declare to have existed from the Apostles' time, in regular succession of episcopal consecration from them. It owes its origin, Bishops and all, to an appointment by John Wesley, a priest of the Church of England, of persons called by him superintendents, but afterwards called Bishops. It has such Bishops as Ephesus would have had, if one of Timothy's Elders, or Crete, if one of Titus's Elders, or Antioch, if one of Ignatius's Elders, had undertaken to make a Bishop, who should establish a jurisdiction separate from, and independent of, the proper Bishop of the Diocese; or as New York would have in the person of any one whom any presbyter might set apart and ordain to that office.

II. The Methodist Episcopal Church, therefore, is essentially Presbyterian. We venture to go farther, and say—subject to correction if we are wrong—that it is a part of that Mass of Protestants who hold to no particular ordination as necessary to make a man a valid minister in the Church of God; but maintain that every one is to be accounted and taken as such minister—whether he has been ordained by a Pope, a Bishop, a Presbytery, any Minister, or Lay ordainers, or has taken upon himself the ministry of the Word—provided he has an unquestionably good religious and moral character, and preaches successfully. This we believe to be the real principle which now prevails in all non-episcopal denominations. We say so, because we have yet to learn that any who deny the doctrine of the Apostolical succession, that is, of the necessity, in order to a valid ministry, of ordination in regular succession from the Apostles through the line of Bishops, are willing to say that *any* particular mode of ordination is necessary, so that *no man* shall be taken or accounted to be a lawful minister of the Church of God, except he hath been thus ordained. The question, therefore, between Methodists and all other non-episcopal denominations, and the Church, we take to be, whether *any* ordination is necessary in order to constitute a man a minister of Christ.

III. What is the doctrine of the Church on this subject? *Facts* are vastly better, in determining such questions, than all the abstractions that can be multiplied. There was present at these "interesting Religious Ceremonies," a highly worthy and respectable gentleman known as "Bishop Janes," the Bishop of the Methodist Episcopal Church residing in New York. Now suppose this gentleman should make up his mind that it is his duty to become a clergyman of the Protestant Episcopal Church. He is willing to enter into a solemn obligation to conform to the doctrines, discipline, and worship of that Church. His character is unimpeachable. His theological examinations are satisfactory. His talents and learning are ample. Is it enough that he be received into *this* Church as a minister of God coming from another Church? No; he must come to us to be ordained as a minister of the *Church of God*. It would be attributing to our beloved Church the height of bigotry and intolerance, and a wicked trifling with sacred things, to hold that she would subject to *ordination* as a minister of *the Church of God*, one whom she acknowledges as already a christian minister.

Suppose again that one of the Romish Priests of this city—we mean not apostates who, repudiating their catholic orders, have sought the mockery of re-ordination under the authority of the Bishop of Rome, but honest papists who have entered into orders in the Roman Church—suppose a Romish Priest should conscientiously make up his mind that it is his duty to become a clergyman of the Protestant Episcopal Church. He is willing to enter into a solemn obligation to conform to the doctrines, discipline, and worship of that Church. His character is unimpeachable. His theological examinations are satisfactory. His talents and learning are ample. Must he too come to be *ordained* as a minister *of the Church of God?* No! *he* will be received into this Church, as already a minister of the Church of God. Why? because he "hath had *episcopal* ordination."

Let the sagacious reader draw his own conclusion as to the doctrine of the Church developed in this difference of mode in receiving into her ministry, non-episcopal ministers, and Romish ministers.

IV. We earnestly recommend to all our readers who would have an intelligent appreciation of the subject, to seek to know, from history, what has been the bearing, and what have been the results, respectively, touching the integrity, and the most essential and precious doctrines, of the gospel, of the protestantism of the Church of England, and of that protestantism which has departed from the apostolic succession of the ministry, and from the authoritatively enforced use of the primitive catholic creeds, and of an evangelical and catholic liturgy.

Let all who love our Lord Jesus Christ in sincerity, beware how they risk the consequences of neutralizing and weakening the influences of the former, and encouraging and strengthening those of the latter.

Missionary.—It gives us much pleasure to learn, by a circular printed in our columns, that the Missionary, a paper of the Diocese of New Jersey, which, in former days, did much for the cause, whereto our own sheet is devoted, of the united interests of the Gospel and the Church, is about being revived under the supervision and control of the Bishop of that

Diocese, and the editorship of Prof. William Croswell Doane, of Burlington College. We sincerely hope that the project will be amply encouraged and sustained in New Jersey and elsewhere. The best interests of our holy religion, it may be reasonably hoped, will be thus promoted; and especially that vitally important department of those interests, the christian and catholic education of the sons and daughters of the Church.

In the *Churchman* of Dec. 18 we published an article headed "Manufacturing Perverts," which consisted of an article from the *Commercial Advertiser*, with a few remarks as a preface from ourself. The slip containing the extract was sent us by a correspondent, and as we do not see the Commercial Advertiser, we were not aware of the correction which appeared in that paper the next day. Relying upon the character of the Advertiser for truthfulness, we published the item with some strictures upon the *Freeman's Journal*; but was not aware of the error until our attention was called to it by a subscriber a few days since. We feel that we must plead guilty to the charge of carelessness, for publishing the article without first examining the paragraph in the Freeman's Journal, from which the mistake arose. We of course intended an immediate correction as above, when shown the error.

An article in the Freeman's Journal of last week, however, demands some further remarks on the subject. The Editor of the Journal justly complains of our remarks and the publication referred to, but with a harshness of judgment and language that we think it would have been better to have withheld until the facts in the case were better known. The gentleman's own experience as an Editor should have told him how easily such an error could arise. Thus the circumstances recited above in stating the cause of our error, show the utter groundlessness of the hasty and harsh charge of dishonesty that he levels against us, as follows:

> "Let us then tell Mr. Hudson that it was *dishonest* in him to make use of the error of the *Commercial Advertiser* against us, after the prompt correction of its mistake by that paper. Let us tell him that good morals require him to say that we have not reported Mr. Wells' conversion."

It will be seen that we are entirely innocent of the charge of dishonesty in the matter, and know enough of what constitutes good morals to contradict the statement that the Freeman's Journal "reported Mr. Wells' conversion"; but still we must say here that the paragraph from which the mistake originated is so written that we are not surprised that the mistake occurred. We give the paragraph:

> "Among several very lately received at St. Anne's church, by Dr. Forbes, we are happy to hear the name of Frederick W. Pollard, A.M., for some time rector of the Episcopal church at Nantucket, and more recently the associate of the late Dr. Croswell, of the Church of the Advent, and the Rev E. M. P. Wells, of St. Stephen's church, Boston."

Before proceeding any further we desire to lift all the censure and reproach, which our contemporary pours with such vehemence upon Mr Hudson, from him, and bow our own back to the load, which, though our shoulders are rather narrow, we hope we shall be able to sustain.

If the Editor of the Freeman's Journal will take the trouble to look at the first number of the *Churchman* that bore Mr Hudson's name as Editor (that of Nov. 27), he will see that Mr Hudson there explicitly stated that he would not enter upon the full editorial charge of the paper until the beginning of the New Year. Since which time we, unknown and nameless, have occupied the seat upon the tripod, and hence, with the exception of the leading editorials and such matter as Mr Hudson chose to send, we have had the whole control of the paper. We have therefore deemed it honorable to place ourself between our worthy Editor and our neighbor's fire, and have borne the scorching with patience, happy that it has fallen in time for us to take the blow; that we may deliver our trust over to Mr Hudson, which we do with this number of the paper, free from all such cause of attack. And that we may do so, and as we have occupied the Editorial Chair, we may say, anonymously, we freely retract the statements that our friend of the Freeman's Journal deems objectionable. We hope he will be likewise just and generous, and free Mr Hudson from all fellowship in this matter, by retracting all the offensive personalities and reflections in which he so prematurely indulged.

To our readers, perhaps a word or two should be said. The reasons above given are of course a sufficient explanation of how the error occurred, and enough to free us from all charges of a wilful perversion of facts, but for the carelessness of publishing an article of the kind without examination, we can only say in excuse that the business is new to us, or as the Editor of the Freeman's Journal says, 'we are a little green at it yet,' and hence we are not so sharp on the look-out for such contingencies as the more experienced, and that we are compelled to divide our time between the duties of the Editorial Chair and others which form our usual routine, scarcely giving the former a fair proportion; to which we may add that we have been prevented by illness during the last two weeks from giving scarcely the absolutely necessary amount of attention to any of our varied duties. We doubt not that these explanations will satisfy all parties.

In our paper of Dec. 18 we noticed the receipt of the Report of St. Luke's Home for Indigent Christian Females, and promised a more lengthy notice in a subsequent number. We enter upon the fulfilment of that promise with much greater feelings of satisfaction than we generally are allowed to feel in the examination of Reports.

We believe that the object and plan of this Institution is too well understood to need comment now. The *Churchman* warmly commended the Institution to public favor in its infancy, and laid before its readers the design of the Home and its claims upon their liberality. We will therefore at present only give a brief synopsis of its Report, and commend the Home to the continued and increased liberality of churchmen.

This Institution, the necessity of which, or of some charity of the kind, had long been felt, has at length made a beginning—humble though it is, it is a beginning. It already contains eight inmates, to whom it supplies *rent and fuel free*. We quote from the Report:

> "Of the present inmates four are above 82 years of age. And the satisfaction and thankfulness these evince for their blessings, temporal and spiritual, and for the prospect of ending their days thus cared for and soothed, may well cause the kind donors to be abundantly gratified with their charities."

This much have they done; and to begin a New Year with, they have on hand $721, which we suppose is intended to make a nucleus towards the endowment of the Institution.

We subjoin the concluding paragraph of the Report, as it presents the cause in a light that will appeal to the heart more effectually than aught we can say.

> "Our object is to advance steadily towards the endowment and greatest efficiency of the Institution. It is an object that must find its way to all hearts. None can foresee who of those dear to us may yet be most glad of its provision. Our aid and means thus expended, do not simply succor some necessitous individual and there terminate. They go towards the permanent supply of an ever permanent want. Whether the sums contributed be large or small, they share this in common—they flow together and continue in their lasting benefice. It is, through the ordinary blessing of God, a feasible undertaking we are engaged in—it is a most humane undertaking—and your prayers, and your alms, and active labors, are solicited, in making it, in the name of Christ, a blessing to the worthy and needy female."

In conclusion, we earnestly hope that churchmen, seeing the good already done and the vast field here spread before them for their charities, will yield them with a willing heart, that the income of St. Luke's Home, another year, may number thousands as it now numbers hundreds, that its means of doing good may be increased tenfold.

The only point of interest in the Church Intelligence brought by the Canada is the fact which was announced in the House of Commons on the 3d inst. by the Secretary for the Colonies, Sir J. Pakington, in answer to a question from Sir W. Molesworth, that it was not the intention of Her Majesty's Government to introduce any Bill for the purpose of enabling the Canadian Legislature to dispose of the proceeds of the Clergy Reserves.

We learn, from the Canadian *Churchman*, that the Bishop of Frederickton, at the request of the Clergy of his Diocese, proposes to convene a Diocesan Meeting, upon the subject of Synodal Action. He requests each Clergyman to convene the members of their respective congregations, and take the sense of the meeting on the question "Whether it is expedient, that the Bishop Clergy and Laity in communion with the Church of England, should be empowered to meet in Diocesan and other Synods, and make regulations for the management of their internal ecclesiastical affairs." The results of these meetings will be forwarded to the Bishop, to be laid before the proposed meeting.

The Banner of the Cross.—It appears from the last number of this excellent and sound Church Journal, that the Rev Frederick Ogilby has retired from its editorship; a post which he has well and faithfully filled for five years. The amount of good done by the dissemination, through pulpit or press, of sound views of religious truth and duty, can never be known in this world. It is working, and its work is widening, and its effects are going on with time, in ways, and to an extent, probably little anticipated, and which man will never know until the opening of the "book of remembrance" written before God. The ex-editor may carry with him the comfortable reflection, that the inculcation, enforcement, and defense, of evangelical and catholic religion, to which his columns have been devoted, will be continuing to do good, to bring honor to God, to serve the Church, to strengthen and extend the cause of the gospel, and to promote the salvation of his fellow men, long after the *Banner* has ceased to be his weekly messenger. That paper has always been a welcome visitor, and honored and beloved companion, of the *Churchman*; and our humble prayers will be united to the many others that will be offered in behalf of the retiring editor.

New Publications.

Life and Memorials of Daniel Webster. Appleton's Popular Library. 2 vols.

A collection of interesting reminiscences of this great American statesman. They are chiefly a republication of papers from the *N. Y. Daily Times*, from the pen of Gen. S. P. Lyman. The biographical sketch is from the *Times* of the morning after Mr Webster's decease. We rejoice to see them collected together in the more enduring form of a book.

Chevaliers of France from the Crusaders to the Marshals of Louis XIV, by Henry William Herbert. Redfield.

A collection of the highly wrought tales of the days of Chivalry, written in the warm and enthusiastic style demanded by works of this class.

The Works of Shakspeare. The Text carefully restored according to the first editions, with introductions, notes original and selected, and a Life of the Poet. Vol. VI. By the Rev H. N. Hudson, A.M. Munroe & Co., Boston.

We have received a copy of this work from Messrs. Stanford & Swords, who have it on hand for sale at their store, 137 Broadway. It contains the Play of Henry the Sixth. We cannot, of course, in delicacy say much upon this work, even during the absence of Mr Hudson from the Editorial Chair. The high literary character of Mr Hudson, and his well known eminent abilities in works of this class, are a sufficient guaranty for its excellence.

Rodolphus. A Franconian Story, by the author of the Rollo Books. Harper & Brothers.

An interesting and entertaining book for children; and one from which many parents might learn a lesson of the danger of letting a child grow up in the way he will go.

Katie Stewart, No. 178 of Harpers' Library of Select Novels.

A republication from Blackwood's Magazine; its character may be inferred from its source.

The Cross; a call to the fundamentals of Religion, by the Rev J. C. Ryle, B.A.; published by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

A book in every way worthy of the Society that have published it; and one that will hardly suffer by comparison with the rest of their works. Its characteristic mark, like that of its companions, is a total ignorance, either real or otherwise, of what are called High Church principles; and hence in attempting to battle against them, they are doing little more than striking at the air. They aim the blow at where they imagine the object to be, and the only result is a wrenched arm, for there is nothing tangible there. We would therefore advise all such writers and they of these (so-called) Evangelical Societies that select the matter for publication, to first inform themselves what the principles are against which they are waging war, before entering the battle; then they will stand a better chance of advancing their cause, and will give to the public no more such *weak, imbecile, and illogical* works as the pamphlet before us, at which every man well-informed upon such matters, as well as those against whose principles they are written, utters the ejaculation, "Ridiculous!"

Life of Walter Scott. By Donald Mc Leod. 12 mo. 298 pages. Charles Scribner.

An exceedingly readable biography, written in an easy pleasant style. Abounding in anecdotes of the great novelist, that give a near view of his character, and at the same time please the reader, it forms, what a biography rarely does, a pleasant book for hours of light reading.

My Life and Acts in Hungary, in 1848 and 1849. By Arthur Gorgey. 12 mo., 611 p. Harper & Brothers.

This work is, of course, a defense of the conduct of Gorgey in the Hungarian Revolution. We are not prepared at all, to pronounce upon the facts stated in it, as some of them certainly differ very much from what we have previously heard. The book is written in a cool, self-satisfied style, and with an air of frankness and openness.

We have received a bound volume of The Evergreen for 1852. It is beautifully bound in a neat and appropriate style, making, with its excellent interior, a very desirable volume, and one which should be in the library of every Church family.

CLERICAL CHANGES.

Rev Thomas Mallaby, having removed from Geneseo, Livingston Co., N. Y., and accepted the rectorship of St. Paul's, Glencove, L. I., wishes all his letters and papers addressed to the same place.

Several communications were received too late for insertion. They will appear in our next.

Diocesan Intelligence.

Massachusetts.—The Rev Frederick W J. Pollard, having signified to the Rt. Rev. Bishop Eastburn his renunciation of the ministry, and his intention to enter the Church of Rome, was displaced from the ministry in the presence of the Rev. E. M. P. Wells, the Rev. George M. Randall, and the Rev. John Cotton Smith.

Connecticut.—Second Sunday in Advent, Dec. 5, the Assistant Bishop visited the Parish of St. Peter's, Cheshire: preached in the morning, and in the afternoon preached and confirmed twelve persons, to whom he delivered an address.—*Calendar*.

Indiana.—The Bishop of this Diocese, on Thursday, the 18th of November, visited the parish of Trinity Church, Lawrenceburgh, read prayers and preached in the evening.

On Sunday, the 21st of November, 24th Sunday after Trinity, he visited the parish of Christ church, Madison, examined and addressed the large and interesting Sunday School of the Parish, preached morning and afternoon, and on the latter occasion confirmed three persons. In the evening he confirmed a sick person in private—making four persons in all.—*Banner*.

Pennsylvania.—The following services have been performed by the Bishop of the Diocese.

Thanksgiving Day, (Nov. 25th) preached in Christ church, Philadelphia.

Nov. 28th, A. M., preached in St. James' church, Kingsessing, and confirmed nine persons.

28th, P. M., preached in St. Luke's church, Philadelphia.

December 2. Met the Convocation of Chester and Delaware counties, at St. Thomas' church, Morgantown.

" Delivered an address on Missions.

Evening, delivered an address after Sermon, by Rev. Mr. Winchester.

3rd, A. M., at St. Thomas', preached and confirmed four persons.

3rd, P. M., at St. Mark's, Honeybrook, read prayers in part and preached.

3rd, Evening, at St. Thomas', attended the closing service of the Convocation

4th, A. M., at St. Mary's, Warwick, preached and confirmed six persons.

4th, P. M., at St. Andrew's, West Vincent, read prayers in part and preached.

5th, A. M., consecrated St. Peter's church, Phœnixville, preached and administered the Communion.

5th, P. M., preached and confirmed fifteen persons.

5th, Evening, at St. James', Evansburg, preached.—*Banner of the Cross*.

Maine.—On Wednesday, the 17th inst., St. John's church, Dresden, was consecrated to the worship of Almighty God, according to the rites and usages of the Protestant Episcopal Church. The Sermon was preached by the Bishop, on 1 Kings, xviii. 30; and the Holy Communion was administered.—*Ibid*.

Alabama.—The Bishop of this Diocese has just finished his visitation of North Alabama, in the following order:

Nov. 8th and 14th. Tuscumbia and Florence, confirming five persons at the former place.

16th and 17th. Decatur.

18th and 19th. At a log Chapel, known as "St. Mark's," in Madison county, confirmed four persons.

20th and 26th. Huntsville and the vicinity, confirmed four persons.

On Wednesday, the 24th of November, in the church of the Nativity, Huntsville, the Rev. T. A. Morris was admitted to the Priesthood. The Sermon was preached by the Bishop. The candidate was presented by the Rev. J. M. Robertson, who, with the Rev. Henry C. Lay, united in the imposition of hands.

27th and 29th, was spent in Bellefonte, the county seat of Jackson, five persons were confirmed, of whom one was a colored man.—*Ibid*.

Ohio.—The Rev. Lawson Carter, formerly of the Diocese of New York, has been transferred to this Diocese, and has accepted the Rectorship of Grace church, in the city of Cleveland.

The Rev. G. B. Perry, D. D., has accepted the unanimous call to the Assistant Rectorship of Grace Church, Cleveland.

The Rev. J. E. Pattison, M. D., has accepted a call to the charge of St. James' church, Wooster. Address accordingly.—*Southern Churchman*.

South Carolina.—The Rt. Rev. F. H. Rutledge, D.D., Bishop of Florida, acting by request of the Standing Committee of this diocese, administered the rite of Confirmation in Trinity church, Columbia, to 18 persons, and in St. Paul's church, Charleston, to 22 persons.

Church Hospital.—The Hospital of the Protestant Episcopal Church was opened on Saturday, 11th inst., with appropriate services under the charge of the Bishop. Notwithstanding the extremely unfavorable weather, a considerable number of ladies and gentlemen were present. The Bishop in his address alluded to the past history of the institution and expressed the feelings of gratitude which all interested in it feel towards the ladies whose generosity and charity were so nobly evidenced in the gift of the fine lot of six acres and the noble old mansion now used as the Hospital. This gift was valuable, he observed, not only for its own intrinsic value, but as giving the finishing stroke to the previous efforts for this charity.

The Hospital is now open for patients, and standing as it does in a rapidly growing and even now populous section of the city, it not only promises, but is capable of now performing, great good for the suffering and destitute; a population of sixty thousand, immediately surround it, while to a much greater number it is the nearest Hospital. May we not take courage by a survey of the past, and look forward to the future with high hope, and devoutly trust that the christian love to mankind, and especially to the suffering and destitute which has conceived and carried forward this institution, may not grow cold till, in addition to the forty subscriptions of one thousand dollars each already attained, those whose means will not enable them to give so much, shall swell the endowment to at least one hundred thousand dollars, (a sum barely sufficient for the wants of such an Institution,) nor rest until other kindred Institutions bless our city (such as a House of Industry and employment), to testify to the enlarged liberality and practical efforts for the good of our race, which are the necessary fruits of a true and living faith in the Saviour of mankind.—*Episcopal Recorder*, Philadelphia.

Foreign Intelligence.

University of Cambridge.—The report of the University Commission has been communicated to the Vice Chancellor, and will shortly be made public. Coinciding in many respects with the recommendations of the Statute Revision Syndicate, it recommends consolidation of the statutes and of the by-laws enacted from time to time by the Senate; modifications in the jurisdiction of the University over the town; alterations in the number and functions of the officers of the University; the adoption of the changes in the constitution and powers of the Caput; the extension of the law relating to minors to all undergraduate students; the addition of civil engineering, modern languages, and diplomatic science, to the present range of studies; an alteration in the examinations, so as to include in the little-go most of the subjects necessary for a B. A. degree, and to devote the remaining four (instead of five) terms to the preparation for the mathematical, classical, or sciences tripos, or for degrees in law and medicine; the retention of the ten-year-men privilege, and the creation of a cheap degree of "Licentiate in Theology" for the poorer Clergy; the establishment of seven "boards of studies" for the several branches of University tuition; the shortening of the term of residence for medical students; the abolition of oaths and tests in some cases, and in others the substitution of an affirmation, with an express disclaimer of any intention to offer an opinion as to the admission of Dissenters; the appointment of additional theological and other Professors; the abolition of the tutorial and collegiate system of instruction after the fifth term, and the substitution of a system of University instruction by a large staff of Professors and Lecturers, to be paid out of an assessment upon the college revenues, the appropriation of the Hulse foundation to a Professorship, instead of a mere lecture, of two Stalls in Ely Cathedral to theological chairs, and of the Worts foundation for Travelling Bachelors to a regular system of instruction in diplomacy and the laws of nations; the relief of the University from the tax upon degrees, not imposed either upon London University or upon the Scotch Universities; the erection of additional lecture rooms with laboratories and other appurtenances; the establishment of a reading room open to undergraduates in connection with the University library; the substitution of a money payment for the copies of new works under the Copyright Act; a power of taxation for academic purposes over the members of the University; the substitution of affiliated pensionaries for licensed lodgings; the abolition of various restrictions, except that of celibacy, upon the Fellowships; the abolition of the tenure of ecclesiastical preferment with the headship of houses; and a revision of the college statutes, especially those of King's and of Trinity Hall.—*John Bull*.

Jerusalem: *Church of the Holy Sepulchre*.—The Berlin *Spores's Gazette* states, on the authority of a private letter from Jerusalem, that the Sultan had resolved to repair the defects in the cupola of the Church of the Holy Sepulchre at his own expense, to appease the disputes to which the state of the building had given rise among the Greek and Latin christians. "A Turkish engineer had arrived, with orders to survey the edifice, and make the necessary measurements and estimates for the repairs; on the day after the arrival of the engineer, Affif Effendi, a conference was held in the body of the Church, at which he met the Greek and Amenian Patriarchs, the Catholic Bishop, and the French Consul, M. Botte. Affif Effendi opened the sitting by stating it to be the declared will of the Sultan that the dispute about rebuilding the cupola should be settled, he had therefore resolved, without prejudice to the rights of the powers interested in it, to undertake the restoration at his own cost; the Effendi notified, accordingly, that he should commence the survey on the following morning. This communication gave rise to an angry discussion between the heads of the Christian Churches, during which the Turks present quietly smoked their chibouques. A few days afterwards another meeting was held in the Church of the Grave of the Virgin to hear the Firman read, by which some of the causes of the continual conflicts between the Greeks and Latins would, it had been hoped, be settled. The Firman gives the Latin or Catholic priests the right to perform divine service in the Church of the Sepulchre, on condition that they shall not make the smallest alteration in the building itself. But, as the Latin priests will refuse to perform mass before 'schismatic' altars, it is believed the Firman will be useless. The Latins are also secured in the right of opening the great door of the church at Bethlehem four times during the year, and to enter it in procession. This right is likely to produce collisions, in which, as before, the Turkish soldiers will have to separate the combatants by force, to the scandal of the Christians of all sects."—*Guardian*.

Romish Consecration in Ireland.—At the consecration of the most reverend Dr. Dicon as Roman Catholic Archbishop of Armagh, the bulls from the Pope setting forth the necessary authorization of the Holy See were publily read in the chapel of Maynooth College, in which the ceremonial took place, before a numerous audience, including the Marquis and Marchioness of Kildare and Lord Bellew. This fact affords a striking illustration of the entire inutility as well as the impolicy of penal legislation against any religious denomination, and of the total failure of the Ecclesiastical Titles Act. That measure, notwithstanding the proclamation issued by the present government against Roman Catholic processions, remains a dead letter, and for all practical purposes it might as well be erased from the Statute Book.

The French Bishops and the Empire.—The Bishop of Arras has addressed a circular to his clergy, directing that not one should abstain from voting, and that their votes should be all for the Empire. Other Bishops issued similar circulars.

Society for the Propagation of the Gospel.—The Society for the Propagation of the Gospel in Foreign Parts has, during the year, paid no less than £78,500 in aid of the operations of the Church at home and abroad.

Dr. Hook.—Dr. Hook was appointed one of the deputation to represent the University of Oxford at the funeral of the Duke of Wellington, but he denied himself the gratification of being present at and witnessing that grand and solemn ceremonial, in order that he might himself officiate at the service in his own church on that occasion.

Pitcairn's Island.—The Rev. G. H. Nobbs, chaplain of Pitcairn's Island, was on Tuesday admitted to Priests' orders, by the Lord Bishop of London, in the parish church of Fulham. The Rev. R. G. Baker, vicar, took part in this solemn and interesting service. The Rev. T. B. Murray, M. A., presented the reverend candidate to the Bishop. The vessels for the Holy Communion, which were used for the first time, immediately after the ordination, were placed by Mr. Baker in Mr. Nobbs's hands, for the church in Pitcairn's Island.

The late Duke of Wellington.—In the funeral sermon preached in the Chapel Royal, the Bishop of London is reported to have spoken with great emphasis on the Duke's regular attendance at worship. "I have reason to know," said his lordship, "that, many years since, he carefully investigated, and cordially received, the doctrines and formularies of the Reformed Church of England; and they whose office in this place gave them opportunity of observing him at public worship, can testify to the earnestness with which he fulfilled the duty, enjoined by the Church on all her members, of joining in those parts of the service appointed for the congregation."

Ireland: *The Pope and the Queen's Colleges*.—Authentic intelligence has at length been received from Rome regarding the final determination of the Pope to adhere to the decision already pronounced, prohibiting ecclesiastics from holding any connection whatever with the Queen's colleges in this country. In consequence, the Rev. Dr. O'Toole, who has been for some time in Rome, where he obtained an interview with his Holiness, has sent to the Government his resignation of the office of Vice-President of the Galway College. There is, however, no prohibition whatever against the attendance of the Roman Catholic Laity at those Colleges.

Queen's College, Birmingham.—We find the following under the head "Important movement in the Church," in this morning's papers. It relates to an important subject, indeed—one which nearly concerns, and will deeply interest, our readers. Privileges have been granted to this institution which will be exercised from this day, October the 1st, and which it is supposed will have a considerable effect upon the clerical body throughout the midland counties of England. A new department has been added to the College, in which persons who have not been able to avail themselves of an University education, may be educated for the ministry; the Bishop of Worcester and the adjacent Diocese having agreed to accept such persons as candidates for holy orders, without having recourse to a degree at Oxford or Cambridge. Graduates of Oxford and Cambridge will also be admitted for a brief space prior to their admission into holy orders. The expense for students is not to exceed £60 per annum; and only two years residence is required to enable a student to present himself to the Bishop for ordination. The department is to be placed under the care of the Rev. Horace F. Grey, to be styled "Professor of Pastoral Divinity."—*Church and State Gazette*.

Sydney.—*Board of Missions*.—The following statement is extracted from the Sydney *Morning Herald*, July 17, 1852:

This noble enterprise (the Australasian Board of Mission) in which all classes of the Church of England, from her Prelates to the humblest member, so heartily united, when the Bishop of New Zealand proposed to the colonies comprised within the province of Australasia the reclamation of the heathen population of the islands of the Southern Seas, seems to need *revival*.

The establishment of a fund, by which, in the first instance, a suitable vessel should be placed at the disposal of the Bishops of New Zealand and Newcastle, to enable them to visit different islands, and to select from the native youth pupils to be trained in New Zealand, in the truths of Christianity and the arts of civilized life, was promptly effected by the Diocese of Sydney; but the necessity of making provision for the further expenditure which must necessarily be attendant upon the increased efforts, by which it was proposed to follow up these first steps of the Bishops, has apparently been lost sight of for far too long an interval.

In the course of last year the Bishops of New Zealand and Newcastle proceeded on a voyage to various Melanesian Islands, and brought back with them different youths, numbering thirteen in all.

The Bishops, it will be remembered, touched at Sydney on their return, but the rapidity of the movements of the Bishop of New Zealand scarcely afforded time for the colonists interested in the expedition to assemble in public meeting, so as to receive the Bishops, and hear the details of their mission.

The Bishop of Newcastle has been also silent on this deeply interesting and vital subject.

The period has, however, again come round when further visits to the islands can best be made, and the youths instructed in religion and in the arts may return to introduce these blessings among their countrymen, and fresh native pupils come back with the Bishop to be qualified in like manner.

On the 15th of June last, the *Border Mail* accordingly left her moorings off the College Bay, and went up to Auckland to take in stores; intending, D. V., to sail on the ensuing Wednesday afternoon for the islands.

The Bishop of New Zealand, we are informed, is desirous of reaching the Solomon's Islands, from one of which a boy has been in the College at St. John's now nearly two years. He is spoken of as a very remarkable boy, as most sensible and English like (for an aboriginal), and one who is likely to come back another year to reap the further advantages of the College.

A young chief of the Neugoné accompanies the Bishop back to the islands, who, from his real desire and thirst for truth, is expected to return, on a subsequent voyage, to be baptized. He has made much progress, and will carry back with him knowledge enough to qualify him to give intelligent instruction to his people. On his return from the islands, the Bishop of New Zealand intends to stop at Sydney; a circumstance which will rejoice every member of the Church of England amongst us. We trust that before his arrival something will be done to place the Society in a position to show the good Bishop, on his arrival, that Churchmen have not been unmindful of their duty in this matter.

A New Rule of Faith.—The Record newspaper says, "It gives us great pleasure to state, that at the recent ordinations by the Bishop of Chichester, (Dr. Gilbert) his Lordship presented each of the Deacons with a copy of Goode's invaluable work on the Scriptures, as the sole rule of Faith and Practice."

If men would be at half the pains to provide themselves with "treasures in heaven," which they are generally at to get estates here on earth, it were impossible for any man to be damned. But when we come to earthly matters we *do*; when to heavenly, we only *discourse*; heaven has our tongue and talk; but the earth our whole man besides.—*South*.

Married.

At Northampton, Mass. 18th inst., Rev Henry N. Hudson, of New York, to Miss Emily Sarah, daughter of Mr Henry Bright, of Northampton.

Notices.

The Rev. John Henry Hobart, Assistant Minister of Trinity church, will preach in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk sts., on Sunday evening, Jan. 2, *in behalf of the New York Bible and Common Prayer Book Society*. A collection will be made in aid of the funds of said Society. Service to commence at 7½ o'clock.

January 1, 1853.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A regular meeting of the above Society *will be held on Tuesday evening, the 4th inst., at No. 291 Fulton st., (Freeman Buildings) at 8 o'clock.*

Jan. 1, 1853.
Samuel B. Caldwell,
Recording Secretary.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular quarterly meeting of the New York Ecclesiological Society will be held at St. Paul's S. S. Rooms, Vesey Street, on Monday evening, January 3d., at 8 o'clock, P. M.

The regular paper, on "Chancel Screens," will be read by Mr. Jas. Ely, of Philadelphia.

St. Paul's Chapel will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Advent Services.—St. Paul's Chapel will be opened for Morning Prayers and a Lecture every Friday, during the season of Advent, at eleven o'clock.

Acknowledgments.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

N A N, N Y 10; thro T N Stanford, Esq, from St Lukes ch, Kalamazoo, Mich 3 33; W, N Y 3; St Johns, Elizabethtown, N J 2 12; H, for poor students 5; St Pauls, Waterloo, W N Y 8; E W, of Honeoye, W N Y 3; Christ ch, Elizabeth city, N C 10; Trinity, New Rochelle, being part of Advent coll 25; S S of the same 2 54; half thankoffering of a communicant of Christ, Springfield, Mass 20.

Nash. Lakes, Delafield,
Wis, Dec. 18, 1852.
AZEL D. COLE,
Pres. of Nash. House.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

N J C 10; also a quantity of Norwegian Bibles and Danish Testaments, received from the American Bible Society, through the kindness of Luther Bradish, Esq.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
St. Paul, Minn., Nov. 22.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 14th ult., the following contributions, viz:

A Christmas offering for suffering missionaries in the Diocese of N Y 10; ch of Holy Evangelist, N Y, Rev B Evans 12 87; ch of the Transfiguration, N Y, Rev G H Houghton 57 34; St Clements, N Y, Rev T A Eaton, Christmas ofgs 84 25. Total $164 46.

C. N. S. ROWLAND, Treasurer,
Dec 21, 1852. 55 Water street

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 9th Nov last:

C T P, don 50; J A E, don 40; Susan M C DePeyster; don 15: Mrs Col Fish, don 100; T T S L, don 3; communicant Grace ch, Brooklyn 2; St Thomas, N Y, Rev Dr Neville 126 54; C T Platt, an '52, 10; J A Edgar, an '52, 10; A R Walsh, '51 and '52, 4; Mrs John Neilson, Jr, an '52, 20; Stillman, Allen & Co, an '52, 25.

Annual Subscriptions 1852 at $5.

Oswell Cammann, Cornelius Oakley, Jr, C M Leupp, Samuel H Foster, Henry R Livingston, A Journeay, Jr, A Cleveland, E M Young, A Thornton, Mrs Henry Remsen, W H Aspinwall, John Nicholson, Stuart Brown, Thos Davison, Capt Geo Briggs, R Lawrence, Mrs R P M, John H Ruckel: 18 at 5—90.

Annual Subscriptions 1852 at $2.

Dayton Hobart, A W King, Robert Hyslop, Elizur Ward, A Lady, F Hazelton, R M Ward, Moses Ward, M T Nicholson, W B Ballow, Mrs D Remson, Mrs W W Parkin, Henry Rogers, Miss C Rogers, by H Rogers, Mrs H S Craig, A McNutty, G D H Gillespie, Chas Halsey, Wm Halsey, John Halsey, Joseph Curtis, Mrs Henry Fisher: 22 at 2—44. Total $543 54.

E. M. DUNCAN, Treas.,
Dec 14, 1852. 114 Wall st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Dec. 21.

St Pauls, Norwalk, Ct 25 60; Grace, Saybrook, Ct 10; Mrs Moore, thro Mr Aspinwall 50; Grace, Bath, Me 5 35; St Johns, York, Pa 21 77; Ladies sewing soc 5; St Johns, Johnstown, N Y 4; ch of the Messiah, Glens Falls, N Y 5 50. Calvary, Tarboro' N C 26; Trinity, Scotland Neck, N C 21; St Pauls, Rahway, N J 15 91; Christ, Fairfax, Vt 4; Christ, Hudson, N Y 18 25; Christ, Green Bay, Wis 6 50; St Pauls, Key West, Fa 15 52; A and M, Pottstown, Pa 15; Trinity, Pottsdam, N Y 13; St Johns, Louisville, Ky 21 06; Grace, Hamden, Ct 35; S S of St Peters, Brooklyn, N Y, Christmas ofgs, half 2 50; from a lady, a Christmas ofg, half 2 50; ladies working society, Christ, Little Rock, Ark 20; Christ, Little Rock, Ark 30; Trinity, Pas Christian Miss 20 85; ch of St John the Evangelist, Stockport, N Y 9 30; Gloria Dei ch (Swedes) 20. Total $423 72.

THOMAS N. STANFORD, Treas.,
Dec 28, 1852. 137 Broadway.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 14th ult. the following contributions, viz.:

Thanksgiving Offerings.

Ch of Messiah, Glens Falls, Rev W F Hawkins 4 10; St Johns chapel, N Y, Rev Dr Berrian 96 25; Emmanuel, Little Falls, Rev T F Wardwell 7; St Georges, Newburgh, Rev Dr Brown 33; ch of Holy Evangelists, N Y, Rev B Evans 15; St John the Evangelist ch, Stockport, Rev S Hollingsworth 5 85; Zion, Dobbs Ferry, Rev W A McVickar 10. Total $171 20.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec. 21, 1852. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 21 ult.

Subscribers: Nelson Jarvis 2, Miss Isabel Jacob 2, George A Brooks 2, Henry M Congdon 2; Samuel Holmes 2; John W Smyth 2, Gulian C Verplank 5, Clement C Moore, LL D 2, Nath F Moore, LL D 2; Mrs Henry Suydam, Jr 5, Rev Ed Bourns, LL D 2. Total $28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 21, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 21 ult.

Subscribers: Nelson Jarvis 2, Miss Isabel Jacob 2, George A Brooks 2, Henry M Congdon 2, Samuel Holmes 2, John W Smyth 2, Gulian C Verplanck 5, Clement C Moore, LL D 2, Nath F Moore, LL D 2, Mrs Henry Suydam, Jr 5, Rev Ed Bourns, LL D 2, John Bard, to constitute himself a life manager 50. Total $78.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 28, 1852. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A gentleman, an order for 200 loaves of bread; young ladies of Mrs Ward's school, No 870 Broadway, the annual bundle of clothing; by S & S, C, 50.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

Advertisements.

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Mohair Plush, and *Silk Velvet,* } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and *Mats,* } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
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Ja 1D-1y

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is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

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Alfred Munroe. } 441 Broadway,
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Ja 1D-1y New York.

HOBART FREE COLLEGE,

AT Geneva. The Second Term of the present College year will commence on Thursday, January 6th. Candidates for admission should apply before the term begins. Tuition and room rent *free of charge.*
dec25-2t W. D. WILSON.

QUARTERLY STATEMENT of the NEW YORK LIFE INSURANCE CO.
From July 1, 1852, to October 1, 1852,
During the quarter 244 policies have been issued.

The premiums received during the same time amounted to - - - -	$85,524 32
The losses paid during the same time amounted to - - - - -	19,750
Assets.	
United States and N. Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Dec. 25, 1852. tf

CIRCULAR.

IT is proposed to re-establish the Missionary, as a paper devoted generally to the interests of the Holy Catholic Church; and as the official organ of the Bishop of New Jersey. Its discontinuance was felt, by very many Churchmen of the Diocese, to be a great disadvantage; but it became necessary, from the pecuniary loss which it devolved on the Proprietor. With a view to remedy this evil, a more responsible and efficient method of conducting it has been adopted.

The Missionary will be, as before, under the immediate supervision and control of the Right Rev. the Bishop of the Diocese. It will be published on the second and fourth Mondays of every month; beginning as soon as 400 subscribers are obtained: and will contain eight pages, small folio. The price of subscription will be $2 a year, payable in advance; or $2.50 if collected. The Missionary will be sent free to the Clergy of this Diocese, and to any person sending to the Editor the names of four subscribers.

This Circular, with the accompanying letter of the Bishop, is earnestly commended to the attention and interest of the Clergy, and the Laity, of the Church.

All communications relative to the paper, must be addressed to the Editor and Proprietor,
William Croswell Doane,
Riverside, December 7th, 1852. Burlington, N. J.

The undersigned earnestly commends to the patronage of the Diocese, and of Churchmen, everywhere, the enterprise now entered on, in the revival of the Missionary. It will be conducted, strictly and constantly, under his control and supervision, and will sustain and set forward the principles and institutions, to which his life has been devoted.
G. W. DOANE,
Riverside, Dec. 8, 1852 Bishop of New Jersey.

A young man, a student of the General Theological Seminary, is desirous of devoting a few hours in each week to instruction. He is capable of teaching the ordinary branches of an English education, the classics, and mathematics. For further information, apply to the Rev Dr Johnson, at the Theological Seminary, Chelsea Square. Dec 18-3t

IVES' MUSICAL SERIES.
NEW METHOD OF TEACHING MUSIC.

Musical A, B, C, - - - - - - - - -	$0 25
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Musical Reader - - - - - - - -	0 84
Beethoven Collection of Church Music - -	1 00
Mozart Collection of Sacred Music - - -	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.

It teaches the pupil at once to read music *intelligibly.*
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch,* pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary,* thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing,* now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.

While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.

While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.

☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & Co.,
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THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine,*) *quarterly, in advance.*
To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) *quarterly in advance.*

☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*

The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11-12t No. 20 John St., New York.

Poetry.

For the Churchman.

God's Allpresence.

A DIALOGUE.

MOTHER.

Where hast thou wander'd my gentle child,
With thy cheeks so flush'd, and thy locks so wild?

CHILD.

Oh! I have rambled the live-long day
Thro' the bright green meadows, far, far away,
Where I watched the lambs in their sportive play,
And the lowing herds as at rest they lay,
Till I felt as glad and as happy as they;
And I heard the young birds their warblings sing,
And I saw the bright flowers of the early Spring,
The Poppy so royally robed in red,
And the daisy meek in its grassy bed;
And my heart felt so joyously blithe and free
That I laugh'd aloud in my ecstacy!

MOTHER.

My darling child, hast thou nothing seen
Save the spring's bright flowers and the meadows green?
Didst thou nothing hear as thou ran'st along,
Save the young birds singing their gleesome song?
My son, it was God who was present there,
Made those flowers so bright and the scene so fair,
And the blithest of all those birds' glad lays,
Were the hymns they sang in their Maker's praise;
They greeted His presence with songs of joy,
And was *thy* heart dumb, my gentle boy?

CHILD.

Then I wander'd on thro' a forest's shade,
On, on, till I came to a fairy glade,
And I sat me down 'neath some tall dark trees,
And my cheek was fann'd by the Western breeze,
And a fountain play'd near me—but all was still,
Save that kind cool breeze and the waters rill,
And me thought, how fair is this world of ours,
With its sunny skies and its purple flowers!
But I turn'd away from a scene so fair,
And my heart felt sad, for *thou* wert not there,
And I long'd my fever'd head to rest,
And to weep for joy on my mother's breast.

MOTHER.

My own fond child, in that gentle breeze,
And the rustling sound of those tall dark trees,
And the lull of that sparkling waterfall,
There was a whisper of God in all;
And that forest glade was green and fair
And lovely, my child, *because God was there*;
It is He who hath fill'd thy heart with joy,
And with yearning love, my gentle boy.

CHILD

As back I turn'd to my smiling home,
Through a gloomy forest I had to roam,
And the moon was out, but so fiery red,
I scarce might dare to raise my head,
And a black cloud by the dull wind driven,
Seem'd like a frown on the face of Heaven;
And the big drops fell in a sullen shower,
And I fear'd 'neath the tall dark trees to cower,
For the thunder roar'd and the lightning play'd,
And my little heart felt sore afraid,
As louder peal'd the thunder's crash,
And nearer shone the lightning's flash,
And I did not even dare to cry,
But I sobb'd in stifled agony,
Till I rush'd again to my mother's arms,
To weep and smile at my late alarms.

MOTHER

'Tis the same great God thou hast heard, my child,
In the gentle breeze and the tempest wild,
Thou hast seen His smile 'mid the flowerets fair,
And His awful frown in the lightning's glare,
Thou may'st not ramble by plain or mountain,
By the raging sea, or the warbling fountain,
Through the ocean's depths, or the realms of air,
Or the lonely desert, *but God is there*;
And in days to come, my blue-eyed boy,
In thy blissfullest hours of mirth and joy,
Thou wilt feel a yearning where'er thou art,
And an aching void in thy throbbing heart,
And that void no lov'd one on earth may fill,
But thou'lt sigh for a friend that is dearer still,
For God, who rules in the earth and air,
And the sea's deep caverns, nor *only* there,
For His home's with the lowly and meek of mind,
And He'll dwell with thee if thou'rt good and kind,
For Himself hath taught us in accents mild,
How He loves to be sought by a little child—
And though thy tears may in anguish flow,
(For sorrow was born for these realms below,)
Through their misty film there shall beam a light,
So clear, so pure, so unearthly bright,
'Twill illume thy path to those distant skies,
Where sorrow no more may dim thine eyes,
Where the fields are greener, the flowers more fair,
And the lull of the waters sounds sweeter *there*,
And no bird may carol so blithe a lay,
To hail the dawn of a bright Spring day,
As the Angels sing to the sacred lyre
When the whole of Heaven's triumphant choir
Join in a strain of holy mirth
For some erring child of this lower earth,
Who hath turn'd from his sins and is forgiven,
To become like those Angels a child of Heaven!
Oh the bliss of that Land Invisible
No mortal tongue may hope to tell,
Nor Poet to dream in his mood most wild,
May we meet in those Heavens, my own lov'd child!

EONYS.

Selected Matter.

From the Colonial Church Chronicle.

Pitcairn's Island.

We are glad to have the opportunity of publishing the following characteristic account of a sailor's recent visit to Pitcairn's Island. The history of the community is well known to our readers; and most of them are probably aware that Mr. G. H. Nobbs, the faithful and successful teacher for twenty-six years of this isolated flock, is now in England, and was admitted to Holy Orders on Oct. 24th, by the Bishop of Sierre Leone, acting for the Bishop of London.

An Account of a Visit to Pitcairn's Island in 1852, given by an Officer on board one of H. M. Ships on the Pacific Station.

We reached the island on the 30th January; and now I must give you a long account of that sweet little spot, of which I shall never be tired of speaking.

You have of course heard of the mutiny on board the ship *Bounty*, about sixty years ago, on this station; the present inhabitants of the island are the descendants of the mutineers. At daylight, on the *Dædalus* being seen from their shores, a whale-boat came off to us, and they breakfasted: after which we accompanied them to the island, and were received by about thirty young girls, who were all down on the beach to give us a hearty welcome to their secluded island home. (There is no anchorage here, and ships are obliged to stand off and on while the officers go on shore.) After shaking hands with most of them, they each took the hand of an officer, and led him up the steep rock which leads to their village, and we were soon in lively conversation; and really, to hear the frank, artless, and innocent way in which they conversed, was quite a treat to me; and then, again, to hear the dear English language spoken was truly delightful.

When we had ascended the hill they paired off with the officer they had at first taken by the hand on landing, to their respective homes, built in the English style; and there they made us eat fruit, poor things, for they had nothing more to offer, or we most assuredly should have had it. Well, after resting ourselves after our walk up the rock, which made us puff and blow, and elicited many a laugh from the girls (who, I dare say, did not think much of our walking qualities, to be so easily tired), we all repaired to the church, a neat little building made of thatch, where we found our captain and some more of the officers assembled, asking all sorts of questions respecting the religious education and government of the community. We remained there talking with them for some time (which was the most pleasant hour I have spent since leaving England); we then went to the singing-school-room, and *there* the greatest treat awaited me; the room was filled with men and women of all ages, from twelve to thirty, but most under 25. On seats round the wall, all the girls who sang were seated; they were from 14 to 25 years of age. The men and older women occupied the back part of the room, and in the centre of all these happy girls sat your honored son, with the rest of the officers. The singing master (a native) was at a table at the upper part of the room, keeping capital time with a black cane. And now came the treat; they all struck up a lively song to welcome us to Pitcairn's Isle. After that they sang a great number of hymns, and in beautiful style, really better than you generally hear in England, first, second, and third voices. They were instructed for only two months by a French music-master, who was accidentally left on the island by his ship; and considering they have to pick up everything from books themselves, it is wonderful the progress they have made. I felt so happy amongst them to see these good innocent girls praising God in His own way, in psalms and hymns, with their arms round each other's necks; it made me draw a comparison with those of our own land, and mark the difference. A strange thought entered my mind while I was looking with pleasure on them all; it was this—surely the devil has no resting-place here! and indeed, if one might judge from the simplicity of their manners and conversation, I almost think he has not. On our taking leave of them the next day, they came down to the beach with us.

I must now give you a description of my fair hostess, or the lass who took me in tow, as we sailors call it. She had a sweet expression of countenance, with a touch of melancholy in it, and was about five feet in height; but I was struck with her large feet, caused by wearing no shoes; they all go without, owing to their being dependent on charity for all European articles of dress.

Their general apparel is a petticoat of blue merino, or stuff, and a sort of pinafore that reaches to the knees, and fastens close round the neck, made of white calico—this completes their native dress; but those who are fortunate enough to have friends who remember them on their return to England, have had gowns made in the European style sent out to them. I shall never forget their attention and kindness. The husband of my hostess was very agreeable, about twenty; they had been married a year, and had one of the sweetest little boys in the shape of a baby I ever saw; so good-tempered, the little thing would look up in my face, and stare with its beautiful black eyes, and then clutch my bright buttons in its tiny hands, and laugh—it appeared to be laughing all day. I have made up my mind, if possible, on my return to England, to send it out a present, as a token of remembrance for the attention I received while on shore.

I think altogether they are the most Christian people I ever met with in my life; indeed, I feel certain there are none like them anywhere in the world, they are so very unadulterated with the bad thoughts and evil ways of the world around them. If people were only more acquainted with Pitcairn's Island, and had themselves seen the islanders, and their truly christian manner of living, I am confident that a considerable sum of money would be collected and expended in articles of clothing, &c., for them. I think that they are infinitely more deserving of notice than the inmates of *our* public institutions, schools, &c., in England; but the misfortune is, they are not generally known. I am sure, if I were rich, I would expend a thousand a year for these kind, good people, who are so completely dependent on a few friends for every comfort from Europe. I do hope many may become interested in the welfare of this little community, whose number does not amount to 200, and their island is but a mere speck on the ocean, about four miles in size.

Feb. 26th, 1852.

THE CALENDAR of the Missionary College of St. Augustine, Canterbury, for 1853. London: Rivingtons.

This small, but interesting volume, cannot be better introduced than in the words of the Preface: "The Calendar has been printed entirely by students of the College, during the hours which could be allotted for this branch of preparation for Missionary service. The Almanac furnishes, besides the usual information, a record of the most important *events* connected with the extension of the English Church, and of *men* who ought to be 'esteemed very highly in love for their works' sake'."

The Calendar contains, also, a brief historical account of the ancient abbey, and full details respecting the present foundation, the exhibitions, and course of study. In the Appendix are added Examination Papers, extracts from the letters of Colonial Bishops respecting the qualifications of Missionaries, a syllabus of a course of Medical Lectures, and a list of works on Christian Missions.

The volume will be found full of interest by all who are helping to fulfil the Missionary duties of the Church of England. And we are assured that they are many throughout our empire, in whose thoughts and prayers St. Augustine's is constantly remembered, as a central spot from whence the duly authorized Missionaries of the Church shall hereafter issue, armed for their holy warfare.

The appearance of the work is, on the whole, very creditable to the diligence, accuracy, and taste of its printers. From the List of Students we learn that the College has already sent forth six laborers into foreign lands; and that it now contains eighteen students and three probationers, among whom we are pleased to observe natives of Guiana, Antigua, Greenland, and Bengal. The annual Collegiate expenses of each student are £35; so that a hundred guineas would pay those expenses for a student during his entire course, without aid from Exhibitions. Ought not many wealthy parishes, many wealthy laymen of our Church, to have their Missionary students in training at St. Augustine's?—*Colonial Church Chronicle.*

From the Colonial Church Chronicle.

The Colonial Church and School Society in Montreal.

We insert with pleasure the following statement relative to an article which appeared in the *Chronicle* recently:

In the October number (page 125), of the *Colonial Church Chronicle*, there was a short article on "the Colonial Church and *School* Society," in the course of which, after having given an extract from the Halifax *Church Times*, the Editor remarks that, "if Bishop Fulford *has* become President of the Montreal Local Committee of 'the Colonial Church* Society,' we may be sure that the parent Society, in that sphere of its operations, has divested itself of its distinctive characteristics, built apostolic order upon an evangelic basis, deposed the General Superintendent, and restored the episcopate; otherwise he is not the man to sanction it. So we think, at least, though we do not know him."

It may not be generally known that the Newfoundland School Society has long been assisting in the work of education in Canada, having had at one time about seventy schools in connection with it in the Lower Province, and, up to a certain period, with the sanction and approval of the Bishop.

In the "Pastoral Letter," and other documents, published by the present Bishop of Montreal, objection was taken to the altered constitution of the Society as "a Church" as well as "a School Society," and to its claiming directly, through the Committee of the parent Society in London, the right of locating and removing, at will, its several agents; and, in the case of schoolmasters and catechists, without any reference to or consultation with, any ecclesiastical authority within the Diocese. Feeling most deeply the great deficiencies that existed in connection with education, the Bishop always expressed himself as being desirous of availing himself of the assistance of "the Society," in that branch of its work, if he could do so with any consistency. Several propositions were made for the purpose of forming a basis for their co-operation. At last it was mutually agreed that, a Corresponding Committee having been appointed of certain persons named, with the Bishop as *ex officio* President, that Committee shall have the entire management of all the affairs of the Society within the Diocese—subject, of course, to the general approval of the parent Committee, which is to supply the funds for promoting the work of Education; that all the official communications with local agents are to be carried on by this Corresponding Committee, signed by the President, or, in his absence, the Chairman for the time being; and that no catechist or schoolmaster shall be employed within the limits of any clergyman's charge without his consent.

The Bishop, having reason to hope that the principal objections to the operations of the Society would now be materially removed, felt bound to withdraw his opposition; and he trusts that, without any practical evil resulting, much good may be accomplished in a department where, at present, through want of means, the land is lying waste and barren.

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* *Sic.* "School" being omitted.

Self-Denial.

"He that resisteth pleasures crowneth his life."—Ecclesiasticus xix: 5. Vouchsafe me gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued to the Spirit, and my heart and all my members being mortified from all carnal and wordly lusts, I may ever obey Thy blessed will, through Jesus Christ our Lord. *Amen.*

All mankind being under the sentence of death, certainly to be executed, and at an hour we know not of; a state of repentance and self-denial, of being dead, and crucified to the world, is certainly the most suitable, the most becoming temper, that we can be found in, when that sentence comes to be executed; that is when we come to die; especially when we consider that this short and uncertain time allowed us betwixt the sentence and execution, will determine our condition for Eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless, unremitting pleasure is the greatest indecency—a fondness for the world, the greatest folly—and self-indulgence, downright madness. And, consequently, the contrary to these, namely, a constant seriousness of temper, and universal care and exactness of life, and indifference for the world, selfdenial, sobriety, and watchfulness, must be our greatest wisdom. And this discovers to us the reason and the necessity of all the duties of christianity; and of God's dealings with fallen man in this state of trial. For instance: Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases (for He is infinite goodness and can command nothing but what is good for His creatures), but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder. And, because, this disorder has spread itself through all the powers of our souls and bodies, and inclines us to evil continually, he requires that our denial should reach as far as our corruption. He commands us therefore, to deny our wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our choice.

He commands us to deny our appetites, because intemperance would ruin us. He forbids us to give way to our passions, because a thousand evils would follow, if we should do so. He obliges us to keep a very strict watch over our hearts, because from thence proceed hypocrisy, covetousness, malice, and many other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon loving God, with all our heart and soul. We are obliged to love our neighbor, and our very enemies; and are forbid to hate, to contend with, to hurt, to go to law with them, because this would exasperate our minds, and grieve the Holy Spirit of God by which we are sanctified, being against that charity which God delights in.

We are forbid all repining when God afflicts us, because as sinners, suffering is due to us. And because our bodies have a very great influence over our souls, we are commanded to fast and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures, and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short—in whatever instance we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we *deny ourselves*, the freer we shall be from sin, and the more dear to God.

God appoints us to suffering, that we may keep close to him, and that we may value the sufferings of his Son, which we should have but a low notion of, did not our experience teach us what it is to suffer.

They that deny themselves, will be sure to find their strength increased, their affection raised, and their inward peace continually advanced.

Let us not imagine, that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

"Having food and raiment," in the language of the Apostle, "let us therewith be content." 1 Tim. vi. 8.—*Bishop Wilson.*

THE POPULATION OF THE GLOBE.—The population of the globe is supposed to be less than one thousand millions—937,000,000. A French writer, alluding to the subject, says:

If all mankind were collected in one place, every four individuals occupying a square metre, the whole might be contained in a field ten miles square. Thus, generally speaking, the population of a country might be packed, without much squeezing, in its capital. But the mean idea this gives us of the number of the human race, is counter-balanced by its capability of extension. The new world is said to contain of productive land 4,000,000 square miles of middling quality, each capable of supporting two hundred inhabitants; and 6,000,000 of a better quality capable of supporting five hundred persons. According to his calculation, the population of the new world, as peace and civilization advance, may attain to the extent of 4,000,000,000. If we suppose the surface of the old world to be double that of America, (and notwithstanding the comparative poverty of the land, this calculation may be accepted, if we say nothing of Australia and the various archipelagoes,) it would support 8,000,000,000; and thus the aggregate population of the entire globe might amount to 12,000,000,000, or twelve times the present number.

DEVOTION.

A devoted heart is like a warm spring gushing through an iceberg. As the spring melts its way through the ice, so the spirit of zealous piety bursts through all opposition and worldliness, and pours out streams of holy and permanent influence on the world at large.

WANTED.

A young lady of good address to attend a Tea Cake, and Fancy Bread Bakery, in this city. For particulars address B., office of this paper.
Dec 18-tf

WANTED.

A TEACHER for a boy of fifteen years of age.—Must be capable of teaching all the English branches, Latin, Greek and Mathematics. A Clergyman of the Church preferred. None but one of full capability need apply. Address S., Churchman office. dec11-tf

FURS FOR THE HOLIDAYS.

YOUNG'S Premium and Cheap Fur Store, 92 Bowery, two doors from Hester St. A handsome assortment of Furs got up in the best manner, including every new shape, as cheap as can be afforded.
Dec 18-6t

THE HOLIDAYS.

BOOKS, STATIONERY, FANCY ARTICLES, GAMES, &c., &c., at T. J. CROWEN'S, 599 Broadway, nearly opposite the Metropolitan Hotel, Niblo's Garden.

T. J. C. is prepared to wait on his friends, and others who are in pursuit of Gifts for the season.

His stock consists of Bibles and the Book of Common Prayer, superbly bound; Historical and Poetical Gift Books; Standard Works, in substantial binding; Works of Fancy and Imagination, illustrated and beautifully bound; the Annuals for 1853; Juvenile and Colored Toy Books; Amusing and Instructive Games; Gold Pencils; Gold Pens; Mache Desks, Folios, and Inks; Silver and Shell Card Cases; Work Boxes; Dressing Cases; Purses and Port Monais; Chessmen; Backgammon Boards, &c., &c. dec25-2tD

NOW READY,

A Pastoral letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on the present state of the Church. Price 50 cts.
Acts of the Diocesan Synod, held in the Cathedral Church of Exeter, by Henry, Lord Bishop of Exeter, &c. Price 50 cts.
A letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on certain Statements of the Archdeacon of Middlesex, &c. Price 25 cts.
Also, by the same author.
A letter to the Archbishop of Canterbury, from the Bishop of Exeter. Price 50 cts.
A letter to Sir Robert Inglis, Bart., M. P., on certain statements in No. 193 of the Edinburgh Review. Price 12½ cts., or *gratis* with the other pamphlets.
The whole together for one dollar and a half.
For sale by C. SHEPARD & CO.,
Dec 18-3t No. 152 Fulton St., near Broadway.

HOLIDAY PRESENTS.

T. GILBERT & CO'S PIANO-FORTE WARE-ROOMS, No. 388 Broadway, corner of Anthony St., second floor.

Pianos With and Without the Celebrated Æolian,
WHOLESALE AND RETAIL.

Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire.

HORACE WATERS, Sole Agent.

The attention of those wishing to make a tasteful and desirable HOLIDAY GIFT, is invited to the following very discriminating and just notice of GILBERT'S UNRIVALLED ÆOLIAN PIANO-FORTES, from the New York *Evangelist*.

ÆOLIAN PIANO-FORTES.—We can refer our readers with great confidence and pleasure, to the advertisement of Messrs. T. Gilbert & Co., of their admirable Æolian Piano-Fortes. Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them, will be surprised to find such attainments made. The Æolian is the perfection of reed instruments—soft and delicate, and as well adapted for the voice and for sacred music, as the organ itself. In these also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. They are but little liable to get out of tune, and have no bad effect upon the piano. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter or more useful and applicable than these Æolians. A little use makes them indispensable to the family who take pleasure in sacred singing. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand of the Æolians in the last eight years. They are now selling ten a week, and with that are unable to supply the demand. They are furnished either at New York or at Boston, at the same prices, and the buyer may feel assured of fair dealing and upright treatment. Dec 18-3t

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

TERMS.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW

It will be chargeable with postage as follows:

To any post-office in the State of New York, 3 cents per annum, *(payable by the Subscriber to the Magazine,) quarterly, in advance.*

To any part of the United States 6 cents per annum, *(payable by the subscriber to the Magazine) quarterly in advance.*

☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and thirty-four cents, remitted as above.*

THE CHILDREN'S MAGAZINE will enter its 45th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to

DANIEL DANA, Jr, Agent,
dec11-8t No. 20 John St., New York.

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:

Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.

"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6	"	8 00
12	"	15 00
20	"	23 00
30	"	30 00

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.

Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258

The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50. Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind; and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio

Officers for 1852

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 165 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

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